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NORWAY

ITS PEOPLE, PRODUCTS, AND INSTITUTIONS.

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BY THE

REV. JOHN BOWDEN,

RECTOR OF ROKEBY, YORKSHIRE; LATE BRITISH CONSULAR CHAPLAIN AT CHRISTIANIA.

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NORWAY.

CHAPTER I.

SCENERY OF NORWAY—CHRISTIANIA THE CAPITAL—HOTELS—SHOPS—PRIVATE HOUSES—POLITENESS—THE FIRE-BRIGADE AT CHRISTIANIA—PUBLIC BUILDINGS—THE ROYAL PALACE—THE UNIVERSITY—THE MUSEUMS—RARE BIRDS—THE PUBLIC LIBRARY—OSCARSHAL—NORWEGIAN KINGS.

NORWAY is a country of contrasts. The English traveller on approaching its shores, and looking at its bold and rugged mountains, covered with fir-trees almost to their summits, would hardly imagine that it is a country within which the most varied and picturesque scenery is to be found. Nature, certainly, appears in the most majestic and attractive forms in Norway. It has extensive glaciers, rendered terrible by walls of ice and huge *crevasses*. It has ranges of mountains crowned with perpetual snows, but relieved, here and there, by a charming variety of wild flowers. Then there are long fjords, mighty rivers, majestic waterfalls, extensive lakes, and smiling valleys.

Christiania, the capital of Norway, is situated at

the head of the fjord of the same name, about 84 English miles from the sea. The town was founded by King Christian IV., in 1624. The valley that surrounds it is considered one of the most fertile and picturesque in the country. The heights round it covered with firs, the handsome country-houses, the smiling orchards, and the abundant cornfields, the numerous well-wooded islands, and the ships at anchor in the fjord, form altogether a most delightful prospect.

There are few good hotels at Christiania. The Victoria, which is the favourite with English tourists, is a really comfortable house; while the Hôtel du Nord is but little inferior to it. The Hôtel Scandinavie, and the Hôtel d'Angleterre, are good and cheap houses. The breakfast at a Norwegian hotel is a substantial meal. It consists of excellent coffee and cream, hot rolls, slices of ham eaten raw, kippered salmon, fresh eggs, lobsters, and raw red-herrings. Never ask for tea at a Norwegian house, the people do not know how to make it, and appropriately call the manufacture of it *thé-vand*, or tea-water. The ordinary dinner of this country consists of soup, fish of various kinds, cooked in a superior manner, followed by baked meats, Preserved fruits, especially wild strawberries, are always eaten with the meat; when this last is finished, a plate of salted

cucumber, *à la Russe*, is handed round, and this is followed by various kinds of puddings. Fruit-tarts are unknown in Norway, but the dessert is good. The liquids at dinner consist of Norwegian *öl*—an excellent imitation of Bavarian beer,—claret, and light German wines. Port and sherry seldom appear at a Norwegian table. The supper (for in this country only three meals a day are eaten) is very similar to the breakfast, except that bottled beer generally takes the place of coffee, while a small glass of *aquavit*, or strong corn-brandy, begins the meal, and is supposed to give a zest to the appetite.

The shops of Christiania are not of a very showy character. The best are to be found in the Ostregaden, which is in a direct line with the Royal Palace. The tradesmen in this country are blunt and independent, and seem to consider the obligation of buying an article to be almost compulsory. On entering a shop it is customary to remove one's hat, and remain uncovered while making purchases, as a mark of respect to the shopkeeper.

It is not the custom in this country for families to reside in houses by themselves. Large barrack-like buildings are erected in the towns, and are let out in flats, each of which is rented by a single family. This interferes sadly with the comfort and privacy of living in one's own house. The entrance to the

house, or *gaard*, is by a huge *porte-cochère*, which leads to a large yard, around which, in tiers, are situated the apartments. One large *gaard* of this kind was pointed out to us in Christiania, as being inhabited by 300 people.

It is not surprising, therefore, that epidemics are very prevalent in the town. The temperature of an apartment in a Norwegian house is something extraordinary to a foreigner. The air is dry, hot, and stifling, and soon affects the heads of those who are not used to it. The rooms are heated by iron stoves, which burn wood, sometimes birch, but more commonly pine. A few English grates, to burn coal, have found their way into this country, but do not appear to be much liked. In fact, the severe climate of Norway renders a wood fire an absolute necessity. Norwegian houses are well and tastefully furnished, but carpets are seldom used. The floors are painted of different colours, and are then varnished. The principal table in an apartment is placed on the side of it, not in the centre as in England. The sofa or couch is near the table. Household furniture is mostly made of birch, which grows abundantly in the country, and is cheap. Walnut, mahogany, and other fancy woods are not often seen, except in the houses of rich people; as the import duty on all foreign woods and furniture

is exorbitantly high. The duties, in fact, on all imports are so high that they are almost prohibitory.

The calling of a tradesman in a Norwegian town is made known to the general public by a sign hung up over his doorway. Thus the ironmonger hangs up a coal-box, a poker, and a pair of tongs, flanked by a dust-pan and a shovel; the tanner exhibits a piece of leather to make known his occupation; the glover a large, painted glove, of a bright colour; while the wine merchant hangs out a bunch of grapes of a size unknown to nature. Such signs would afford irresistible temptations to the *gamins* of any other country but Norway; here, however, malicious injury to person or property is unknown. The peaceable passenger may walk unmolested through the streets of a Norwegian town at any hour of the night, while policemen are few and far between.

Christiania has shared the fate of most Norwegian towns, by having had large parts of it frequently destroyed by fire. Every town of any size in this country has gone through the ordeal of fire. This is solely to be attributed to the fact that hitherto Norwegian houses have been constructed entirely of wood. In a country like this, possessing vast forests, wood is the cheapest building material, and has been used in preference to stone. By a wise regulation

made by the Storthing, or Norwegian Parliament, within the last few years, no building of wood alone is now allowed to be erected in Christiania. The town suffered, a few years since, from an extensive conflagration, which destroyed more than 400 houses. That part of it then consisted of old, ugly, and rickety wooden houses. The fire consumed them all, and handsome edifices—many of them faced with Portland stone—have now taken the place of the ancient wooden tenements. It only remains for the ancient suburb of Oslo to be burnt in like manner, when Christiania will become a really handsome city.

The fire-brigade at Christiania is well managed, and although the engines are small, and apparently unserviceable, such is not the case. We witnessed a large fire at Christiania, while we were residing in the town, and as the buildings contained spirits and other inflammable articles, we could not help smiling when the engines began to play on the burning mass. Equally to our surprise, however, the fire was extinguished with remarkable rapidity.

When one comes to look at the public buildings of a city in a foreign land, it is well to consider the ways and means of its people. Now, Norway is a poor country, and the people show their good sense by making their public edifices substantial and

useful rather than ornamental. Among the most interesting public buildings in the capital of Norway the first place may fairly be given to the Royal Palace, which stands on a gentle eminence at the west end of the town, and commands a fine view of the fjord, the neighbouring hills, and the harbour with its shipping. The Carl Johan Gaden, leading to the Palace, contains the University and public library, as well as the handsome building recently erected for the Storthing. The street is the finest in the town, and although badly drained, it would be a creditable thoroughfare for a much more important capital city than Christiania. It is wide and straight, and it will shortly have some pretty public gardens in front of it. It may be considered the favourite promenade of the townspeople. In front of the Royal Palace there is a good view of the range of mountain hills, called the Egeberg; while the handsome country-houses in the distance, and the waters of the fjord glistening through the trees, make up a landscape almost unrivalled in its nature. It has been pronounced by travellers one of the most beautiful prospects in Europe; on the horizon we see the mountains of Asker and Bœrum. The Royal Palace itself is a plain building, in the style of the antique, with pillars and an arcade, and wings at either end. The passing tourist will find it well

worth a visit, and it may be seen by giving a small gratuity to the housekeeper. Inside the building one saloon is in the Renaissance, while the chapel is in the Byzantine style. The gardens surrounding the palace are free to the public, and are prettily laid out. They have an ornamental water in the centre, on which there are swans and ducks in summer. A sleepy sentinel may be seen in front of the building, pacing his weary round, but, looking at him, one is doubtful if he knows why he is placed there, for he will let one go up and peep through the windows without interfering in any way. He is only capable of a drowsy stare.

During the union of Norway with Denmark it had no university of its own, nor was it permitted to establish one, so that the Norwegian youth, even so far north as Finmark or Lapland, were obliged to proceed, at great trouble and expense, to the University of Copenhagen. This was carrying out a system of centralisation, and is but an instance of how Norway was oppressed while under Danish rule. Now, to render the hardship of this state of things more apparent, we should state that, before any young man in Norway can be appointed to a public situation under Government, he must prove that he has received a university education. When Norway was morally, although

not actually, separated from Denmark,—that is to say, three years before the actual separation took place,—King Frederick VI., of Denmark, allowed the Norwegians to establish a university of their own at Christiania. For a few years the necessary rooms were hired in private houses in the town, until a grant was made from the public treasury; and when this was done, liberal subscriptions came in from all parts of the country towards the erection of the present university buildings. At length, in 1839, the Storthing passed a decree that the present University should be built; and two years afterwards the foundation-stone was laid, with the usual ceremonies on such occasions. In the year 1851, the University was ready for occupation. It was erected at the end of the principal street in Christiania, in a direct line with, and not far from, the Royal Palace. It is in a pleasant situation, and although, properly speaking, on the outskirts of the town, it is not far from the centre of business. The buildings are three in number, and consist of lecture-rooms, museums, and a large public library. Each edifice is convenient, substantial, and good, but minus architectural display of any kind. The centre building has a handsome portal, with a figure of Minerva over it, as typical of the wisdom to be found within. A flight or two of stone steps, with four large Ionian

columns of polished Norwegian granite, outside the entrance, and fourteen smaller columns on the inside, are the only embellishments. There are excellent museums of zoology, mineralogy, ethnology, geology, and botany here. The Zoological Museum contains an interesting collection. It has a specimen of almost every bird, beast, fish, or insect, to be found in the country, as well as a large number of specimens from foreign parts. Here may be seen noble examples of the Norwegian elk and reindeer, golden and sea eagles, no less than six specimens of that rare bird the Lapland gray owl (*strix Lapponica*); several specimens of the Norwegian lynx (*felis lynx*), and the largest pair of reindeer horns to be seen in Europe. There is also a good specimen of the common brown bear (*ursus Arctus*), which was shot in the south of Norway.

Adjoining the museums, and forming a wing of the University buildings, is the large public library, which contains more than 130,000 volumes, and many valuable maps. It has many rare works in it. Respectable inhabitants of the town are permitted to take home books, and keep them for a reasonable time, provided they are introduced by two householders. Works with valuable plates in them, as well as atlases with rare maps, are not allowed to be removed from the building, but they may be con-

sulted by students in a large and comfortable apartment kept for the purpose. Frequent additions are made to the library by the committee of management.

OSCARSHAL.

The lover of the picturesque will not fail, on visiting Christiania, to inspect the royal summer retreat above named, which is situated on the small peninsula of Ladegardsöen, about two English miles from the town itself. This pretty little summer residence belonged to the Crown from very early times, and was presented by King Hacon V. to his queen, Euphemia of Rugin, who frequently held her Court there, and danced herself on the green sward, attended by her lords and ladies, who were all habited in sylvan costumes. The daughter of Euphemia presented it to the monastery of Hovedöen. When the Reformation caused all monastic orders to be dispersed, Ladegardsöen reverted to the Crown. In 1838 it became the private property of the King Carl Johan, In 1847 King Oscar erected the pretty castellated villa which is called Oscarshal. It is built in the Anglo-Gothic, or Elizabethan style. The dining-saloon contains the original paintings of Norwegian peasant life, by Tidemand, a native artist of considerable reputation. The drawing-room contains medallions of celebrated Norwegian statesmen.

Here also are to be found the statues of four Norwegian kings: viz., Olaf Tryggevson, who is supposed to have founded the city of Throndjem, better known to us as Drontheim; then there is Olaf the Holy, not only the most celebrated of Norwegian kings, but still the patron saint of the people, who, according to tradition, has performed many miracles; then there are statues of King Sverre and of Harold the Fair. They are all by a Throndjem sculptor, named Michelsen, who was a pupil of Thorwaldsen.

Oscarshal is situated amidst the most romantic scenery. On one side may be seen the fortress and town of Christiania, with the handsome villas at its western end. In the distance are the bold and well-wooded hills of Voxenaas and Grefsenaas; while in front are the pleasant waters of the fjord, dotted here and there with islands, stretching away in the distance to the shores of the Bunde-fjord, where the fir-woods reach down to the water's edge.

CHAPTER II.

MONASTIC RUINS IN NORWAY—MONASTERY OF HOVEDÖEN—ITS FOUNDER—CAUSE OF ITS DESTRUCTION—THE CASTLE OF AGERSHUS—CHARLES XII. OF SWEDEN—BERGEN—SIMPLICITY OF ITS PEASANTRY—NORWEGIAN BETROTHAL—HOSPITALITY—TRADE OF BERGEN—DRESS OF THE PEASANTRY—THE WESTERN COAST OF NORWAY—A GLACIER—A SINGULAR LEGEND—DRONTHEIM—ITS CATHEDRAL—KING OLAF—HIS SILVER COFFIN—DESTRUCTION OF THE TOWN BY FIRE—DR. CLARKE'S DESCRIPTION OF DRONTHEIM—TROMSÖ AND HAMMERFEST—PRODUCTS OF NORWEGIAN LAPLAND—A ROMAN-CATHOLIC MISSION.

ALTHOUGH Norway is not a country that is in any way remarkable for its monastic ruins, the remains of fifteen monasteries are still to be found in different parts. One of them is to be seen on an island in the Christiania fjord, not far from the town itself. Near the Castle of Agershus, the present fortress of Christiania, is a group of islands which separate the Bay of Björvig from the Bunde-fjord. It is difficult for a stranger to discover the exact position of places in these fjords, but we may state that the largest of these islands is called Hovedöen, and the ruins of a monastery of Cistercian monks are to be seen in the centre of it. The monastery was built by a colony of English monks who came from Lincolnshire. Opposite to Hovedöen is the old town of

Oslo, the site of the present city of Christiania. Hovedöen's Kloster Kirke, or monastery, is said to have been founded by St. Edmund, who also erected the Castle of Agershus, as well as the singular old church of Ager at Oslo, which is well worth a visit from the tourist who is partial to antiquities. The monastery of Hovedöen was destroyed for the following reasons. Christian II., King of Norway, was banished from his throne and country on account of his tyrannical conduct towards his people. Having collected an army, he sailed up the Christiania fjord to Oslo, and attacked the Castle of Agershus. The commandant of the castle took the side of the people, while the Abbot of Hovedöen, being a courtier, followed the king. When, therefore, Christian was compelled to raise the siege, he left the poor abbot behind, and the commandant of the castle, out of revenge, destroyed the monastery and expelled the monks. The Castle of Agershus, which is built on the mainland directly opposite the island of Hovedöen, was formerly a very strong fortress. It was besieged by Charles XII. of Sweden, who was obliged to retire for want of provisions. The Swedish king was in the habit of walking about the streets of Christiania, when the soldiers of the castle always fired at him, but such a fire-eater as Charles was not disposed to pay much attention to their

missiles. He is said to have been much chagrined at not being able to take the castle. There is a charming promenade round the ramparts, which is ornamented with shady lime trees, and it is a favourite resort of the townspeople on summer evenings.

Having now given a brief account of what is worth seeing in Christiania, let us turn to the most important trading port of the country. Bergen was from very early times a place of great trade, and was founded in 1070 by King Olaf Kyrre. Being remarkably well chosen for commerce, its people have always been wealthy, and they are still noted for their hospitality. Bergen was for a long time the residence of the kings of Norway, who kept their court there, and bestowed many privileges on it. It was much improved by King Hacon Haconson, while some of the Dano-Norwegian kings added considerably to the fortifications. The peasantry in the surrounding districts are renowned for their remarkable strength, and are said to take great delight in still maintaining the simplicity of their forefathers. The head of a household is a kind of little king in his family. His word is law, and he expects implicit obedience from his sons and daughters. At all feasts he occupies a chair of state, and dispenses his hospitality in a patriarchal fashion.

The *forlövet* or betrothal of a son or daughter is an occasion of great rejoicing, when the friends and neighbours for miles round are invited to attend, when the inner man is by no means forgotten, when, in fact, the "fatted calf" is killed, and every one makes merry. The head of the family is called the *huus-fader*, or house-father; and when he is getting into the "sere and yellow leaf," and thinks the end of his days on earth is at hand, he gravely sets about the preparations for his burial, for he would be inexpressibly shocked if he thought he would not be buried with due decorum and ceremony. The people of this part of Norway are famed for their hospitality, and the wayfaring man, although an entire stranger, is received as a welcome guest, at liberty to stay as long as he likes, and when he takes his departure a hearty shake of the hand will be all the payment required.

Bergen depends principally for its trade on the fisheries in the North Sea. It exports large quantities of salted cod-fish to the Mediterranean. It also carries on a considerable trade in the exporting of timber, skins, pitch, tar, hemp, tallow, and cod-liver oil. The town has a cathedral built in the Gothic style, and a museum of natural history. Being built almost entirely of wood, it has, like all Norwegian towns, suffered from repeated fires. These

fires are, in one way, an advantage to this country, for dirty streets, and squalid wooden dwellings, when burnt out in Norway, are invariably replaced by handsome thoroughfares and stone houses.

The dress of the peasantry in the Bergen district is extremely picturesque. The men wear a red woollen night-cap, a white wadmel jacket, with a red waistcoat, knee breeches, and woollen stockings, with gay coloured clocks, and silver buckles on their shoes. The women are dressed in a black wadmel jacket, with a bright red boddice, a scarlet petticoat, and a white linen apron, embroidered with red worsted, while they almost always wear gold earrings and silver brooches. They are happy and well-to-do, and have but few cares to trouble them.

The traveller in Norway who visits its western coast will find the scenery peculiar and interesting. The whole coast-line is studded with rocky islands, surrounded and separated from each other by numerous fjords. The scenery is such as one would expect to find in the valleys of Switzerland and Italy. This western coast of Norway is especially adapted for yachting, for there is not only every variety of coast scenery, but yachts of a large size may sail within the barriers of rocks without being exposed to the storms of the North Sea. Askö is

one of the largest of these islands, and is deserving of a visit on account of the beauty of its scenery.

The traveller who visits Bergen should not fail to see the glacier of Folgefond, which belongs to the Hardanger-fjeld. It will be necessary, however, to be provided with an experienced guide, as the passage of the glacier is dangerous where the newly fallen snow has covered the huge *crevasses*. The glacier is about forty English miles in length by about fifteen miles in breath, and there are immense chasms and clifts in it. Hunters have frequently disappeared in its treacherous abysses to be seen no more; and tales are told of how whole herds of reindeer have suddenly gone over its precipices to perish in the snow beneath. The glacier is not confined to the higher ground, but stretches down to its base, while vegetation flourishes on its sides, so that, as has been said, you may pluck the fruits from the trees as you pass along, and cast them on the ice around you. A legend is extant among the country people of the neighbourhood to the effect that the glacier was formed by the judgment of God, to punish the crimes of an ancient people who inhabited a fertile valley called Folgedalen, where the glacier now stands. This valley was at one time so extensive that it included seven large parishes, and to punish the wickedness of its people a terrible snow-

storm was sent to overwhelm them, which lasted, without intermission, for ten weeks. Thus the whole valley was filled with snow, and every living creature in it perished. The lovely valley of Ullevang is in the neighbourhood, and the Folgefond may be ascended by crossing the fjord to Reisæter.

The third city in Norway is Throndjem, or Drontheim. It has been a place of much importance in the history of the country, and its kings are still crowned there. It has not only suffered greatly at various times from extensive fires, but also from the ravages of the plague. The town has a good public library and museum, and the Royal Society of Norway has an interesting collection of Northern antiquities here, which is well worth a visit from the passing traveller. In fact, it may be said that Throndjem has done more for science and the cultivation of the arts, than any other town in Norway.

The ancient cathedral of Throndjem was once more richly endowed than any other in the kingdom. The body of the Norwegian saint and martyr, King Olaf, was buried here, and great wealth poured into its coffers from the pilgrims who visited the shrine of the departed monarch from all parts of the country. The cathedral was built in the Romanesque style, probably by Anglo-Norman architects. It was commenced towards the end of the eleventh

century, and considerable additions were made to it by Archbishop Eyestein towards the end of the twelfth century. Parts of the buildings were in the Gothic style of the thirteenth and fourteenth centuries. It was twice destroyed by fire, and was then restored, to be destroyed by the same element again. The silver shrine of St. Olaf was said to weigh 7,000 ounces, and was richly gilt; the outer coffin was covered with gold and silver, and was further adorned with precious stones. In the year 1557, the Reformation having destroyed the belief in saints, the treasuries of the cathedral were carried to Copenhagen. In the year 1564, the Swedes gained possession of the town, and did not scruple to steal the last silver nail in the coffin of St. Olaf. In 1708 the cathedral was again destroyed by fire, together with the town itself; it was again repaired, to be again destroyed in 1719. Only the eastern arm, with the high choir, have been repaired, and form the present cathedral; but it must still be regarded as one of the finest specimens of the architecture of the Middle Ages to be found in Europe. The following is an extract from Dr. Clarke's work on Norway, descriptive of Throndjem :—

"Having ascended a steep eminence, and turning suddenly round the corner of a rock, the glorious prospect of the city of Tronjem, covering a penin-

sula in the finest bay the eye ever beheld, appeared far below us. Its rising spires, and white glittering edifices, immediately reminded the author of the city and beautiful bay of Naples, to which it is somewhat similar. In the latter the grandeur of Vesuvius, the cliffs and hanging vineyards of Sorrento, the shining heights and shores of Capri, with all the orange-groves of Baiæ, the rocks and caverns of Posilipo, possess, besides their natural beauties, a variety of local attractions which, for the delights they afford, place them above everything else in Europe; but, considered only in point of picturesque beauty, the bay of Tronjem does not yield to the bay of Naples."

The inhabitants of Throndjem are still famed for their hospitality and their remarkable kindness to strangers. Their manners are said to be more polished than those of the inhabitants of any other town in Norway.

Tromsö and Hammerfest are the chief towns in Finmark or Norwegian Lapland. The former is a thriving little place, of some 3,000 inhabitants. Although so far north, it is by no means an unpleasant town to reside in, nor is the cold so severe as some persons may suppose. The Amtmand, or principal government official, and the bishop of the province reside there. Although the capital of

Finmark, it is not so important a town as Hammerfest, which carries on a very considerable trade with Russia in stock-fish, as the salted cod is called. The people of Tromsö and Hammerfest are extremely hospitable to strangers, and the mercantile classes are well educated. The lower orders are ignorant and superstitious, but serious crimes are of rare occurrence. The people are strong and healthy, they live to a good old age, and epidemics are unknown in the country. Barley grows in Finmark, but it does not always ripen, and wheat has to be imported from Russia, *viâ* Archangel. Potatoes grow in all parts, even on the islands, and in east Finmark, where the cold is much more severe than on the west coast, where the sea is never completely frozen over as it is under the influence of the Gulf Stream. The inhabitants of Finmark have a saying, that three months of the year is their green winter, while for the remaining nine, they have their white winter, when snow is always on the ground. For two or three months in summer, however, the heat is intense. Vegetation is extremely rapid, and the barley is put into the ground, springs up, and is harvested, all in three months. The grass is said to grow underneath the snow. During the winter months there are only four hours of daylight, from ten o'clock in the morning to two o'clock P.M. In

summer the sun never sinks below the horizon for ten weeks. The long winter nights are rendered almost as light as day by the Aurora Borealis.

Some years ago an attempt was made by the Romish Church to found a mission in Finmark, with the ostensible purpose of converting the Lapps. The priests, knowing the weakness of the Norwegians for creature comforts, commenced their labours by entertaining the people to their hearts' content. The mission proved a failure; a few Lapps, but no Norwegians, joined the Romish Church. It was said that the true purpose of the mission was to introduce the Roman Catholic religion into Russia by means of the Russian merchant vessels trading between Archangel and Hammerfest. Large numbers of Romish missals and other books were given by the priests to the Russian sailors, but were carefully taken away from them when they arrived in Russia.

CHAPTER III.

SOCIAL LIFE IN NORWAY—ENTERTAINMENTS—ABSENCE OF HOME-COMFORT—A TEA AND SUPPER PARTY—NORWEGIAN CRITICISMS OF ENGLAND—ITS CLIMATE IS DISCUSSED—A STAND-UP DINNER PARTY—THE NUMBER OF GUESTS—A STRANGE CUSTOM—DINNER IS ANNOUNCED—THE SPEECHES—AFTER DINNER AMUSEMENTS—A CHOCOLATE PARTY.

PERHAPS no people in the world know so thoroughly how to enjoy themselves as the inhabitants of Norwegian towns. Even the French and Germans are far behind the Norwegians in their social entertainments and amusements. Nearly all classes in this country have their evening parties, their stand-up dinners, their balls, their card parties, and their musical gatherings; while chocolate parties and literary meetings are reserved for the higher people. One's servants expect to be allowed, occasionally, to go to the theatre; and generally select Sunday as the most appropriate day of the week. Refuse them permission, or attempt to reason with them on the sinfulness of their conduct, and they will immediately leave your service. The people of this country are proverbially sociable and hospitable, and they are especially so in country places. There

they welcome the traveller, especially if he happens to be a foreigner, with open arms; give him the best room in the house, board him as long as he likes to stay, and feel hurt if any remuneration is offered. Very often pleasant and life-long friendships are thus formed in Norway. It is strange, however, that among a people who appear to be so thoroughly domesticated, so little attention is paid to home-comfort. In Norway there are none of those quiet homes and pleasant family circles which are so common in England. We speak here of the towns: in the country districts it is otherwise. The townspeople appear, in fact, to appreciate the blessings of home without having the instinct to create them for themselves. Such is unfortunately the case; and it soon becomes painfully evident to an Englishman when he takes up his residence in a Norwegian town.

Let us now give a description of an evening party at a Norwegian house. We are invited to spend a quiet evening at the hospitable abode of a Norwegian friend. We go, of course, and expect to find our host in the bosom of his family, and hope to enjoy a little music, or a friendly chat on ordinary topics. Nothing of the sort takes place. We arrive in due time: the guest is expected to come early, as late hours, except on

special occasions, are not fashionable in this country. Our friend appears to have been sitting in the hall waiting for our arrival, as he comes to the door simultaneously with the servant. Our reception is rather more formal than we expected, and our friend is as grave as if we had come to attend a funeral. We get a bird's-eye view of the wife and daughters in an adjoining apartment, who are taking their tea or coffee; but we are rigidly excluded. Presently a cup of tea is brought out to us by a female domestic, who looks as lugubrious as her master, and hands us a plate of stale cakes. By-and-by, three or four male guests drop in promiscuously; for no man is equal to your true Norwegian for scenting where any eating or drinking is going on. After much bowing and scraping all round, conversation follows; but it is very slow, and in fits and starts. Cards are shortly introduced, with cigars and brandy-punch. Occasionally there comes from the other room the tinkle, tinkle, tinkle, of the piano; but no notice is taken of it. In due time supper is announced, and then we have an opportunity of shaking hands with our friend's wife and daughters. The former looks warm, and we suspect she has been assisting in the cooking; the latter are shy and awkward with the stranger, but they endeavour to set him at ease by frequent simpers of welcome. A glass of *aquavit*

or *finkle*, a very strong spirit, is usually taken as a zest to the appetite. Then follow hot crab-pies, various kinds of cold meats, hot sausages, oyster patties, lobsters, slices of cold fish, raw herrings, thin slices of rye-bread, *fläd-brod*, which is something like Scotch oatmeal cakes, hot vegetables, German sausage, and *gammel ost*, or old cheese, a most uninviting eatable. Everything is washed down by copious draughts of ale and cheap claret. The servants do not wait at table, so there is no restraint on the conversation. Everything on the table is cut up, and the lady of the house first helps herself, and then passes the dishes round. It is customary to take a small portion of everything and taste it. The ladies have no scruples about having good appetites, but eat and drink quite as much as the gentlemen. When, at a Norwegian supper party, the guests have proceeded well on with the eating and drinking, and all are satisfied, if you are a stranger to the party, and especially if you come from foreign parts, your host will suddenly catch your eye, and then rise to propose your health in a speech of considerable length, in which he will carefully endow you with all the cardinal virtues. You are expected to return thanks in a speech of equal length; and as you do not understand the language of the company, and they know not a word of your

own, this part of the evening's entertainment cannot be of a very edifying nature. After supper the ladies retire; there is more brandy-punch, more cigars; and large pipes surreptitiously appear from out-of-the-way pockets. The gentlemen evidently intend to make an evening of it. Some of them who speak a little broken English, become critical about the national characteristics of Englishmen; and having arrived at the most extraordinary conclusions, ask the most ludicrous questions, and make the most absurd statements. For example: one gentleman says he has a friend, who was informed by a friend's friend, that a Norwegian lady who resided in London for six months never once saw the sun during the whole of that time. However, no guest indulges too freely; and about midnight the party break up, and certain well-disposed individuals present, by way of making amends for their criticisms, escort us in safety to our own door. Nothing can exceed the simplicity and friendly dispositions of the Norwegian people when you know them.

It has been said that if you wish to understand the disposition of a people, you must study their ballads. An English author has observed, that if you desire to become acquainted with the tastes of the Germans, you must read the public advertisements in their newspapers. Now, if you wish to

learn the public character of the Norwegians, you cannot do it more fully than by attending their social feasts. The following is a brief description of a stand-up dinner in this country.

We receive an invitation about ten days before the affair comes off. This invitation is in the circular style; it is printed on thin, pink paper, and it requests the honour of our company to a dinner, and evening party after it. It is in the middle of winter, and as a disagreeable thaw has just set in for a short time, some of the invited guests go to the party in covered carriages, and others in sledges. Forty-five vehicles deposit about one hundred and twenty people at the house of our hospitable entertainer, by the early hour of four o'clock in the afternoon. The rooms are *en suite*, and are all thrown open, while the company meet in a large ante-room. We speak of the disagreeable quarter of an hour before dinner in English society; but it is not to be compared with the ordeal which a stranger has to undergo on a similar occasion in Norway. The people of this country are hospitable to a fault, but completely spoil their natural kindness of disposition by an inability to show it. They are grave and solemn at their entertainments, so far as outward appearance goes, although, in reality, anxious to see others enjoy themselves; while, at the same time,

nothing pleases a Norwegian host so much as to see his guests eat and drink beyond moderation.

On arriving at our Norwegian friend's country house as aforesaid, we find about fifty gentlemen assembled. They are all huddled together in the corner of a large apartment, and appear to have the utmost anxiety to escape notice. Not an individual present attempts to address his neighbour. All seem to be ill-at-ease in their best clothes, and hardly know where to put their hands. We are strangers to the company, and no one vouchsafes us a word, although we have to undergo much staring. Every person present regards us as if he doubted our right to be there. The ladies are all collected at the other end of the room, and are just as talkative as the gentlemen are silent. It is but seldom that a gentleman ventures across the magic line to address a lady. Even married men look at their wives in the distance, and do not attempt to approach them. If a gentleman does leave his own set to mingle with the ladies, he must be some venerable or privileged individual: most likely that aged style of beau who appears to be indigenous to all European cities. After undergoing the purgatory of being well stared at for about three quarters of an hour, and heartily wishing we had a book, a newspaper, or anything else, to pass away the tedious

moments, the host entered the room; and looking very grave—for everything of the kind is a serious business in this country—he requested some half-dozen old gentlemen to escort as many old ladies into the dining-room. They are, we presume, the great people of the evening; as for the remainder of the guests, they walked in as they thought fit. It was a stand-up dinner; that is, no one sat down to table, but all stood up to eat, with plate in one hand, and knife and fork in the other, helping themselves as often as they thought fit. Everything, almost, in the shape of eatables and drinkables was laid out on the massive mahogany tables for the guests. There is an absence of all formality at these stand-up dinners in Norway. Every joint, or turkey, or fowl, or ham, is cut up, and each person helps himself; and although there is much crowding and pushing, for many more persons are generally invited than the rooms will comfortably hold, there is enough and to spare for all. It is by no means easy for an uninitiated person to hold his plate in one hand, and help himself with the other; and when we let our plate fall on the floor with a crash that might have awakened the dead, it was only here and there that an unusually grave-looking individual stared at our awkwardness. In sooth, every person present was too busily occupied in

eating and drinking to attend to what his neighbour was doing. The business of enjoying life at a prandial or other entertainment, is well understood in this country, for appetites are strong, and digestions are good. Indeed, we cannot help regarding with complacency the strong animal spirits of that jolly-looking Lutheran clergyman at our Norwegian friend's dinner, who is a dean, and might have been a bishop, so it is said, if he would have abandoned the flesh-pots of Christiania for a rural diocese. His glass is constantly being replenished, and he has a cheerful word for all comers.

The ladies leave the dining-room early, and go into another apartment, where the tables groan under the weight of all kinds of pastry, ices, trifles, jellies, and an excellent dessert. The gentlemen soon follow, for the barbarous custom of sitting over the wine is not in vogue here; and when all have partaken of the good things, that part of the proceedings begins, without which no festive gathering in Norway would be considered complete. We refer to the speeches, when sparkling champagne is introduced; and every person present, whether male or female, is expected to fill and empty their glass at every toast or sentiment. First comes the health of the host, who returns thanks in a set speech; then follows the health of the hostess, for whom a member

of the Storthing returns thanks. Much wine disappears, but not too much; and to look at the gentlemen, there is, certainly, very little appearance of conviviality. Wine rather seals up than loosens the lips of a Norseman. After the speeches, which were listened to with becoming attention, considering their dulness, some of the company moved into the ball-room to hear glees and national songs sung by some amateurs. Then Ole Bull, the celebrated violinist, who was one of the guests, delighted every one with the strains he drew from his instrument. Most of the male guests had retired to the billiard-room, which was soon filled with tobacco-smoke.

The dancing which succeeded was neither better nor worse than is to be seen in any other country; but we were surprised to find that the majority of the gentlemen, true to their Norwegian instincts of enjoying themselves in their own way, did not appear in the ball-room, but left the ladies to find partners for the dance as they could. The card-rooms were full, but there was no gambling; and the remainder of the evening was passed by the gentlemen in playing whist, smoking cigars, and the imbibing of maraschino punch and other strong drinks. Late in the evening a supper-table was laid out, but few partook of its contents. The party

broke up at a reasonable hour; and by midnight all the guests had departed.

The only other social entertainment in Norway worth mentioning, is a chocolate party. This is, emphatically, a "feast of reason and a flow of soul." A lady invites her female friends to meet at her house about noon on an appointed day. Chocolate, coffee, and cakes are handed round; and there is music, with literary gossip and female small-talk. Gentlemen are rigidly excluded.

The Norwegians appear to visit more as a matter of business than of pleasure; and if you are asked by your most intimate friend to dinner, he expects that you will not fail to entertain him, in return, as soon as convenient. Strangers who visit Norwegian towns are invited everywhere during their first season; but if they do not entertain in return, they will be asked out no more. It is too often forgotten in this country, that some people, by their manners and conversation, are superior to others; and that, so far as one man's mind is compared with another man's mind, the invited guest may confer honour on his hospitable host.

CHAPTER IV.

CHARACTER OF THE NORWEGIANS—STRANGE CONCEITS—FEMALE DRESS—TITLES—ETIQUETTE AT THE DINNER-TABLE—DRINKING HEALTHS—BALL-ROOM ETIQUETTE—WANT OF REFINEMENT—WINES—A STRANGE CUSTOM—FILIAL OBEDIENCE—ETIQUETTE IN THE STREETS—HOUSES IN NORWAY—TRADESMEN—PRICES OF PROVISIONS—MANUFACTURES—CHEAPNESS OF LIVING IN NORWAY.

On first settling in Norway, we asked an English friend who had resided eleven years in the country for some information as to the character of the people. "I will give it to you in a few words," was his reply. "The Norwegians think they are the finest people, and that their country is the finest country, in the world." There was, of course, much exaggeration in this statement, although we found by experience that there was also much truth in it. The Norwegians have a disagreeable habit of abusing other countries, especially England, but we suppose they do so in order to exhibit their insensibility to the imperfections of their own. No man is more patriotic than the hardy Norseman, but he carries this feeling too far, and he is apt to let it degenerate

into jealousy of other countries more favoured than his own. At the same time, it must be confessed, he has good reason to be proud of "*Gammel Norge*," and of the famous deeds of his forefathers.

We once heard a Norwegian lady declare at a dinner party that she was sure her own capital city, Christiania, was superior in all respects to Paris. We could pardon the conceit on account of the feeling that prompted it. Truth compels us to state, however, that Christiania has no pretension to be ranked higher than any fourth-rate town in England. Another strange conceit of the ladies of Christiania is that they get the Paris fashions sooner than London does, whereas, in reality, the style of a Norwegian lady's costume is generally about two years behind that of London or Paris. With the exception of smart pink and blue satin bonnets, the Norwegian ladies dress very plainly. All their best clothes are reserved for the winter assemblies, and then every bit of coloured ribbon, every morsel of old lace, is made to do duty. But even at parties of the higher classes at Christiania the ladies are not better dressed than they are in any small town in England. The Queen of Sweden and Norway, knowing that the ladies of this country cannot afford expensive Court dresses, has kindly expressed a wish that they should appear at receptions in plain black. We are

sorry to say this thoughtful wish of the Queen has given dissatisfaction in some quarters. Although the Norwegian people are democratic in their notions, they are partial to dress, and are great sticklers for etiquette. The most subordinate government official has his proper place in society. All public officials have very long titles, and their wives still longer ones. Thus the wife of a statsraad, or counsellor of state, is called a statsraadinde, the wife of a general is a generalinde, of a bishop, bispinde. We had once to call on the widow of a bishop, and over her door was written "Bispinde J——."

The following hints on etiquette may be useful. When you have been to an evening party in Norway do not fail to call a few days after it on the lady of the house, and say when you see her, "*Tak for sidst,*" or "Thanks for seeing you." The more formal and serious you are during the interview the better. You will then be considered a man of breeding. If a gentleman asks you to take wine with him at a dinner party, it is not necessary that you should replenish your glass before doing so, as is the custom in England. If he wishes to show himself particularly friendly, he will probably *tringuer* his glass against yours. He will also expect you to invite him, formally, to take wine with you in return before the dinner is ended. The Norwegians are

much given to drinking healths, as a proof of which we give a conversation which once passed between us and a friendly native of this country at a dinner party:—

"Have you a wife?" asked our new friend.

"Yes," we replied.

"Then let us drink your wife's health."

After an interval,—

"Have you a son?"

"Yes."

"Then let us drink your son's health and happiness to him."

The sentiment being duly honoured, we were once more asked,—

"Have you a daughter?"

"Yes."

"Then let us drink your daughter's health."

Fortunately for our sobriety, before we could proceed further in drinking the healths of our relations—no doubt absent friends would have been introduced before we had finished—the gentleman's attention was called to another part of the table. It is, indeed, fortunate that it is not customary in this jovial and hospitable land to fill one's glass and empty it whenever one is invited to take wine with another, or a toast or sentiment is proposed.

If you dance with a young lady at a ball in this

country, you must conduct her to a seat at the end of the dance, and leave her there. It is not etiquette to enter into conversation with her. At some parties it is the custom to dance the whole evening with the same partner, and amuse her as much as you can between the dances.

There is much hospitality, but not a great deal of refinement in Norwegian society. Fish is eaten with a knife, and, in nine cases out of ten, there are no tongs in the sugar-basin. But fingers were made before forks, so do not scruple to help yourself in the primitive fashion; it will not be noticed. It is not considered a breach of good manners to put one's knife into one's mouth, and you may afterwards help yourself to salt with it, for salt-spoons are of very rare occurrence. Except at large parties, the servants do not wait at table; the lady of the house helps herself, and then passes the dish on, so that something edible is constantly travelling round the table. The Norwegians do not sit over their wine when the dinner is ended, but make up for it by imbibing copious draughts while the dinner is proceeding. Light Rhine wines, clarets, and, on grand occasions, champagne, are most in vogue. Port and sherry very seldom make their appearance on a Norwegian table. They are said to be heady, and so, no doubt, they are to a people who, so far as

liquids are concerned, prefer quantity to quality. A dinner party in this country is a solemn affair. The guests are grave and silent, they neither talk like the English, nor gesticulate like the French; and even conversation is slow until towards the end of the meal, when wine has gladdened the heart, but even then a Norwegian is heavy and serious.

A strange custom after meals is worth mentioning, as it prevails everywhere. When a guest eats anything in a Norwegian house, he is expected to go up to the lady of it and say, "*Tak for mad,*" or "Thanks for the meal," on which the lady will gravely respond, "*Vel bekommet,*" which is equivalent to our English saying, "Much good may it do you." After a Norwegian dinner party the gentlemen rise, make a great bustle and noise, carry their chairs to the side of the room, and having shaken hands with one another, they hurry off to the hostess, take her by the hand, and say, "*Tak for mad,*" when she, of course, says in return, "*Vel bekommet.*" We were on friendly terms with a good old family residing at Christiania, who prided themselves much on the maintenance of ancient customs. It was a serious offence in their eyes to ridicule the primitive manners of their country. Whenever we paid them a visit, the grown-up sons and daughters scattered throughout the house, seemed to receive

some kind of signal, for they soon made their appearance to greet the stranger with kind words and smiles. Coffee and cakes were then introduced, and as soon as the young people had partaken of them, they rose from their chairs, moved round to where their mother was sitting, and taking her by the hand, they one and all called out, "*Tak for mad, tak for mad,*" to which the mother gravely replied, "*Vel bekommet.*" Filial obedience is much esteemed in Norway, and it is pleasant to observe with what deference parents are here treated by their children. A disobedient son or daughter is quite the exception, and the latter is invariably guided by her parents in the choice of a husband. The father of a family is, in every respect, considered its head, and this home-influence is maintained when young people have left the parental roof.

The following hints on the etiquette of the streets are for those who may take up their residence in a Norwegian town. When walking in the street with a friend it is considered polite on your part to remove your hat to any of his acquaintances who may bow to him, although they are strangers to you. The hat is simply raised to a gentleman, but is removed from the head to a lady. When you meet a friend in the street, bow to him and pass on. You are not expected to stop and talk. You will be declared

guilty of a breach of good manners if you do so, and your friend will be nervous and uneasy until you leave him. It may be mentioned also that shaking hands is not much in vogue, and the habit is practised by few Norwegians. When riding or driving on Norwegian roads, keep to the right, and not, as in England, to the left.

If you hire a house in a Norwegian town, do not hesitate to offer the landlord considerably less rent than he asks, for he is accustomed to be beaten down, and will not be offended at your thinking he has two prices, especially as he will accept less than the first sum mentioned, if he wishes to have you as a tenant. The same advice may be given to purchasers of articles in Norwegian shops. You need feel no delicacy about beating the shopkeeper down. He will ask much more than he intends to take, and he will not be ashamed to accept considerably less than his first price. In fact, give him what he asks, and in all future dealings he will charge you more than you would have to pay for similar articles elsewhere. If you hire a house in a Norwegian town, it will be advisable to have a written agreement drawn up as soon as possible, otherwise, as soon as you have made up your mind that the place will suit, and just as you are about to move into it, you will find, perhaps, it is let to a higher bidder. This unpleasant

nuisance happened to us on more than one occasion in Norway.

Norway may be called a cheap country, although some other parts of Europe, such as the North of France and the South of Germany, are cheaper. Christiania is considered by the natives to be a dear place, but it is not so to a foreigner; for it is, in our opinion, considerably cheaper than any town in England. House rent is rather high, but it is equalised by low rates and taxes. The common necessaries of life, such as bread, butter, milk, tea, coffee, sugar, vegetables, are cheaper than in England. All the luxuries of life are much cheaper, and a gentleman may give a dinner party in this country for about one-half of what it would cost him in England. Servants' wages are very low. Good beef and mutton may be purchased at 6*d.* per lb. in the Christiania market, and the pound weight in Norway is heavier by one and a-half ounces than it is in England. All kinds of fish are very cheap and good. Salmon may be bought at about 6*d.* per lb., and a moderate sized lobster costs about a penny. All wines and spirits are one-third cheaper than in England, and the most delicious bottled beer may be bought for rather more than 2*d.* per quart. Game of all kinds is abundant and cheap. The Norwegian hare costs 1*s.* 3*d.*; the *rype*, or white

grouse 1*s.* per brace; the *hjerpe*, or willow grouse, a bird peculiar to the mountainous districts of Norway, and of a delicious flavour, may be purchased in the Christiania market for 1*s.* 8*d.* per brace. Silks, and all woollen goods, are rather dearer and inferior on account of the high import duty. The Storthing would act wisely if they passed a law lowering the duties on all textile fabrics. No country which is poor like Norway can afford to pay high duties on such necessary articles as blankets, flannels, and, in fact, on all woollen articles; and it would be well if the duties on them were removed altogether, especially when the winter is so long and severe as it is here. These high duties only affect the inhabitants of towns, the peasantry manufacture all their own clothes. Norway is yet in her infancy as regards the manufacture of cotton and woollen goods. There are one or two small and unimportant cotton mills near Christiania, but they only make very coarse articles, such as the poorest person in England would not wear. Coarse linens, winseys, and sail-cloth are also manufactured near Christiania, and although of inferior make, they have a large sale. There is one glass-works in the country, but it is a losing concern, and its manufactures are of little value. From what has been said, therefore, it will be seen that Norway is a cheaper country than England, and if any of

our readers are of limited means, and yet desire to keep up what is called a certain appearance, we advise them to come and settle at Christiania. Country places are of course much cheaper than the towns in Norway.

CHAPTER V.

SOCIETY IN NORWAY—RICH PEOPLE—THE COURT AT CHRISTIANIA—A COURT BALL—THE KING—A MINISTER OF STATE—TREATMENT OF FOREIGNERS—LITERARY MEN IN NORWAY—CHRISTMAS IN NORWAY—CHRISTMAS TREES—A KIND CUSTOM—NEW YEAR'S DAY IN NORWAY—A NORWEGIAN BETROTHED—SINGULAR CUSTOM—AN OBEDIENT SON—THE CEREMONY OF BETROTHAL.

Society in Norway is of a mixed nature. A gentleman may meet his tailor or haberdasher at an evening party in Christiania, and hardly recognise him in his best clothes. The worthy tradesman will probably recall himself to one's recollection, and, perhaps, allude playfully to his "little bill." There is, unfortunately, no aristocracy in the country, and, consequently, no upper class, deserving of the name, to give a tone to society. As to what may be termed the higher classes, that is, the statsraads, military officers of rank, and the foreign consuls, they hardly patronise any but official entertainments, and when they do condescend to honour with their presence a private party, they give themselves such insufferable airs, that their absence is seldom regretted. At Christiania, the upper

classes consist principally of military and naval officers, government officials, the professors of the University, a stray clergyman or two, and a few wealthy merchants. The *entrée* of foreign consuls into good society depends very much on their means. If they can afford to entertain much, they are popular, but not otherwise. The richest man in Christiania is a timber merchant, and next to him in wealth is a linendraper. This latter is said to give very expensive and unique entertainments, when, on touching springs in the walls, tables laden with most enticing refreshments issue forth; when champagne flows like water, and a gentleman in yellow plush stands at the elbow of almost every guest. At a large public ball, on one occasion, this worthy linendraper, seized with a sudden fit of generosity, ordered champagne for every lady present, and was called a "very nice man" for doing so. We ventured to remark that it seemed rather strange that ladies should consent to be "treated" by a gentleman who was personally unknown to them, but the observation met with no favour.

When the Court is at Christiania, a little extra impulse is given to trade and public entertainments. Sometimes the king gives a Court ball, when every government official, from the statsraad and his lady, to the lowest custom-house officer and his wife, are

invited. These heterogeneous assemblies draw together between one and two thousand people, to the Royal Palace. The king mixes freely with his guests, and personally looks after their comfort and enjoyment. A police official of the town once described to us, with considerable animation, how, at one of these Court balls, the king came up to him in the ball-room, and seeing him doing nothing, clapped him on the back, and said, "Come, now, M. ——, why don't you dance? Keep the company alive, there's a good fellow!" The king, it must be confessed, mixes freely with his people, and is deservedly popular. At these royal feasts at Christiania, the palace is lit with hundreds of wax candles. Many of the guests appear to be constantly wondering how they came there, and seem uncomfortable until supper-time, when they throw off their shyness. Then there is the haughty condescension of the higher towards the lower guests; the young cavalry officers who will insist on wearing their spurs in the ball-room, and make a great noise in unbuckling their sabres, before the dancing begins. Then, to sum up all, consider the vast amount of eatables and drinkables that must be provided for nearly two thousand people, in such an appetising climate as Norway.

The chief Minister of State at Christiania receives

certain annual allowances for the purpose of entertaining the public. He gives four dancing parties during the season, when every individual who holds any kind of official position, every government clerk, and all foreign consuls, have a right to be invited, while many very worthy people in private life are excluded. These parties are, of course, large, and are more celebrated for the quantity than for the quality of the provisions. At the same time, it is amusing for a stranger, behind the scenes, to note with what anxiety an invitation is sought, and the delight with which one is received. We must confess that the much-vaunted hospitality of this country is disappearing among the higher classes of Christiania, although it still exists at Bergen, Throndjem, and other towns. When a foreigner arrives at Christiania, the first inquiries about him are, "Who is he? What is he worth?" and then follow inquisitive questions as to "what he is going to do," as to "how many servants he intends to keep," if he can "afford to drive his own carriage," if he is a "diner-out," and, above all, if he has the "means of entertaining in return." No questions are asked as to the respectability of his character; and it frequently happens that the Norwegians, as well as the Swedes, who resemble them in this respect, are imposed on by designing

strangers. In fact, swindling might be carried to any extent in this country, if the swindlers had ready means of exit. After all, it must be confessed that the most pleasant society in a Norwegian town is found among the literary men; and it is a great relief for a man of taste in Norway to leave the company of the statsraads, the military men, the foreign consuls, *et hoc genus omne*, at Christiania, to associate with the learned men of the University, with the editors of the press, and other literary men, whose minds have been developed and improved by foreign travel, and who are sensible that their country has much to unlearn as well as to learn, before it can take its proper place in Europe.

In so hospitable a country as Norway, Christmas, of course, is a great time for rejoicing and feasting. On Christmas-eve, the poorest peasant in the country lights up his small fir-tree, and reminds his children of Him who was born at that festive season. Among the higher classes, large and expensive trees are lighted all over with small wax candles, and the branches are covered with handsome and costly gifts for the members of the family, and for some of the more intimate friends. This has a very pretty effect, and the custom is as common in Norway as it is in Germany. Another Christmas custom prevails in this country, which is humane as

well as practical. The winters in Norway are, of course, very long, while the snow remains on the ground for months at a time. Naturally the small birds suffer greatly during wet, inclement weather, and numbers of them perish with hunger. Now, the Norwegians are unusually kind to dumb creatures, and when a fall of snow takes place, a sheaf of corn is fixed on a high pole in the open air, and the birds come and feed on it. This is considered a time of rejoicing with Norwegian children, and when the pole, with the sheaf of corn attached, is raised, cakes and sweetmeats are given to the children; which is not only making the little ceremony one of innocent pleasure, but is a simple way of inculcating kind feelings in the hearts of the children themselves. Although the Norwegian people hold fast to the manners and customs of their forefathers, it must be confessed that many of these old usages would be creditable to modern civilisation.

New Year's day is an occasion of formal visits in Norway, when all your male acquaintances think it incumbent upon them to call on you; when you are expected to provide wine and cake, and sometimes more substantial comforts, for all comers. It is a time for interchange of friendly sentiments, and the day is observed in all parts of the country.

An account of the manners and customs of the Norwegians would be incomplete without a description of the singular habits of the *forlovet*, or betrothal of young people. Very young persons are betrothed in this country, and frequently remain so for many years before they can afford to get married. Now, when two people here are, what is termed, *forlovet*, or betrothed, they are almost regarded as married people. They are treated by others with a peculiar respect; they go a great deal into the company of others, and court each other publicly. At almost all parties in Norwegian towns, as well as in the country districts, a betrothed pair receive an invitation. We presume their presence is supposed to give a certain air of sentimentality to the entertainment. This is probably owing to the great respect paid in this country to all matrimonial engagements. At any rate, at nearly all entertainments, a betrothed couple may be observed, during some part of the evening, sitting by themselves, billing and cooing to their hearts' content, and whispering into each other's ears those soft speeches which concern none but themselves, and which ought to be reserved for the domestic roof.

We were once present at a large ball at Christiania, when it was impossible for a stranger

not to be struck by the particular attentions which were paid by a tall, thin gentleman to a very diminutive lady, who appeared to receive the tender notice of her love-sick swain with an air of supreme complacency. There was an entire absence of nervousness or bashfulness on either side; and every now and then the gentleman would seize the little lady's hand, in the presence of every person in the room, gaze fixedly at it for a time, and then give it a smack with his lips, which resounded through the apartment. The happy pair did not dance, and appeared to think only of each other, while no one noticed their deep-drawn sighs, and demonstrations of affection, at least, so far as we could see. At length we were impelled by curiosity to draw a Norwegian friend on one side, to ask him what it all meant. "Why, don't you know," was the reply, "that those people are *forlovet?* and it is not the fashion to take any notice of them in this country."

We could not abstain from remarking, that it was a very strange custom, and one that ought to be abolished.

"Ah! you phlegmatic English people are more staid," continued our Norwegian friend; "but let me advise you not to take any further notice of that happy pair, for if you stare at them any longer

in that manner, it will be considered a breach of good manners, and some gentleman present may take it up."

As betrothed people in Norway make no secret of their engagement, but court in public, it follows that young ladies have seldom to "wear the willow," and actions for breach of promise of marriage are unknown. In fact, if a lady were to bring an action of the kind against a gentleman, the whole company of a ball-room could be produced as witnesses. It is also considered a scandal to a family of respectability, for one of the sons to break off an engagement, and a plighted troth is seldom broken. Indeed, an instance came under our notice, where a son was ordered to leave his country, by his father, because he declined to fulfil his engagement with his *forlovet*, and what is more, the son obeyed his father's command without murmuring.

The ceremony of betrothal in this country is both singular and interesting. There is much formality about it, which is no doubt to give proper notions of its seriousness to the young people engaged. The ceremony itself is considered almost as binding as marriage. The couple to be betrothed meet in the presence of their relatives and friends, and exchange plain gold rings, which they place on the

fourth finger of each other's right hands. When they come before the clergyman, to have the marriage ceremony performed, no ring is used. The *forlovet* ring becomes the wedding ring, and the newly-married couple are simply requested to shake hands.

No people in the world live more happily in married life than the Norwegians. The men are kind and affectionate husbands, who never interfere in domestic concerns, but place implicit confidence in the good management of their wives. The women are thoroughly domesticated, kind, attentive, and affectionate mothers, as well as consistent in the proper management and training of their children. The children are obedient to the slightest wish or injunction of their parents, and a disobedient son or daughter is very rarely to be met with.

CHAPTER VI.

SUPERSTITIONS OF THE NORWEGIANS—THE FAIRY AT THE DANCE—THE MAGPIE—THE BLACK WOODPECKER—GIANTS—THE GIANT OF EDSBERG—THE GIANT AND THE TAILOR—PANIC IN THE VILLAGE—MORAL OF THE STORY—THE GIANT'S STONE—AN EVIL PROPHECY—ITS RESULT—THE LITTLE SEA-IMP IN FINMARK—SHIPWRECKED SAILORS IN PERIL.

THE extensive ranges of mountains, the gloomy solitudes of the forests, the large tracts of uninhabited land, create numerous superstitions among the common people in Norway. It is not, therefore, surprising that there is an extensive fairy lore, while ghost stories, legends of giants, and the like, make many a countenance grow pale by the fire-side, during the long winter evenings. In the country districts, a dance is often extemporised among the young people of a summer's evening, and then it is supposed that a *huldre*, or fairy, always joins in the revels. This particular fairy is popularly declared to be a handsome young woman, who appears at all merrymakings, where she is invariably asked to dance by the gallant swains. She labours, however, under the disadvantage of having a cow's tail, and

whenever this is discovered by the maidens present, the *huldre* is expelled with ignominy. On one of these festive occasions, a *huldre* joined in the dance, and her partner perceived the cow's tail; being, however, a young fellow of considerable presence of mind, he did not make his discovery known to the company, but quietly whispered to the fairy, "Fair girl, your garter is untied." The fairy took the hint and disappeared, but she always remembered her obligation to the gallant Norwegian youth, and rewarded him by increasing his flocks and herds, so that he became rich and prosperous.

The country people in Norway are also superstitious concerning birds. The magpie—instead of being, as in England, a bird of ill omen—is held in much esteem; it is encouraged to come round the homesteads in winter, and no person would think of destroying or injuring it. The black woodpecker, which is common in Norway, is called Gertrude's-bird, and is supposed to have been, in former times, an old woman named Gertrude, who was of a churlish and uncharitable disposition, and turned away our Saviour from her door, when He came to her in distress, to beg a piece of bread of her. As a punishment she was changed into a black woodpecker, and was commanded to wander about the world as a bird. The red topknot on the black woodpecker's head is

supposed to represent the red hood which Gertrude wore. It is not surprising that the habits of birds should be much noticed by the country people in Norway; for in the solitary country places here, birds are often, for miles, the only signs of animated nature. The belief in enormous giants, who were the terror of whole districts, is also very common among Norwegian country people. The following is a specimen of a giant's story, which is told in the district of Smaalane.

The Giant of Edsberg.

Once upon a time, there lived a *jotul* (giant), who, after the fashion of giants in general, was fond of mischief, and was, therefore, held in great fear by the people of Edsberg, in Smaalane, where he thought fit to reside. The giant was, of course, too big and powerful to live in the quiet village like other respectable people, so he took up his abode in an immense cave, at the foot of a neighbouring mountain. The giant lived alone. He was a gloomy, solitary man, and he had neither wife, dog, cat, nor any other creature to bear him company, or, perchance, to interfere with him. He was not very comfortable, for his cavern was but scantily furnished. Now, according to some of the villagers, the giant had certain unamiable weaknesses; to wit,

he had an intense desire to knock down the village-church. This rather singular wish soon became known, and whenever the giant was out for a morning's walk (for he was very partial to constitutional airings), a watchman was stationed on the church-tower, to keep a good look-out, and to give timely warning of the giant's approach, whenever he wended his way towards the village. Then the villagers disappeared within doors, windows were closed, shops were shut up, and all business was at an end, until the watchman announced that the giant had returned to his cave. Now, it happened one day to be the turn of a little tailor, named Hans Olsen, to keep watch for the giant's appearance. Hans accordingly took his station on the tower of the church, and turned his eyes towards the mountain, at the foot of which the giant lived. It happened, unfortunately, that the watchman of the preceding day had neglected his duty, and fallen asleep. While in this state of oblivion, the giant went for a long walk, quite unknown to the sleeping guardian of the village, and the next day, when Hans Olsen was watching, the giant had not yet returned home. In fact, the giant had gone on a visit to a brother giant, who lived at a great distance, where he had remained absent all night, carousing with his friend; and when he returned

home on the day following, he had made what is called a "circumbendibus" by the Americans; so he reached the village on the opposite side to that which Hans Olsen was watching. The first notification poor Hans received of this was by hearing a gruff voice calling out to him,—

"Hallo! you fellow up there, what are you doing?"

Hans looked down, and was not particularly well pleased to see the giant. The villagers, in the meantime, hearing the giant's voice, disappeared within their cottages, rather unhandsomely leaving Hans to his fate.

"Herre Jotul," answered Hans, "I am not doing anything very particular; I am only enjoying a little fresh air."

"Well, come down," continued the giant, "and let me ask you a question."

Hans felt very uncomfortable, as well he might; but he descended, as in duty bound, and stood trembling before the giant. The great man, luckily for Hans, was in a good humour; and as he saw the poor little tailor standing before him, shaking in every limb, he experienced a feeling of compassion for the little creature. But, notwithstanding this, the giant had made up his mind that the church should come down.

"Well," said the giant to Hans, with a sarcastic grin, "do you think I can knock down the church yonder with my head?"

"May be so, Herre Jotul," answered Hans, disliking to give an answer precisely in the affirmative.

Well, the giant stalked up to the church, and knocked his head against it several times, and he hit it so hard that the mark of his head on the church walls remains to this day; but the giant's head decidedly got the worst of it, and the church remained firm. The giant then bethought him of going to a distance, and hurling a stone against the church. So he walked away to a trifling distance of two or three miles, having first thrown Hans Olsen across his shoulders, for he had conceived a grim sort of fancy for the little tailor, and when he was far enough, he picked up a huge stone, and hurled it against the church with all his might. Fortunately, however, the giant had miscalculated the distance, and the stone fell short by about half a mile. The giant was so disgusted with his want of success that he returned to his cave, and starved himself to death. As for Hans Olsen, wishing to minister to a mind diseased, he accompanied the giant to the cave, where, by a strange contradiction, the giant seemed to take pleasure in feeding the little tailor with the best of everything he had,

although he would not eat anything himself. He made his last will and testament, left everything he had in the world to Hans, and expressed deep contrition for his past misdeeds. Having done this, he departed to the last resting-place of giants.

No sooner was the giant dead, than Hans, having first closed the eyes of his bulky friend, departed with the important intelligence to the village. One can easily imagine the joy of the people of Edsberg at receiving the welcome tidings. Hans, from being only a poor tailor, was suddenly made a great man and a hero. He bore his prosperity, however, with becoming modesty, and if in after life he had a weakness, it was in believing that giants are not so bad as they seem.

The moral of the story is this: Persons and things are not always so bad as they appear at first sight. Although the good villagers of Edsberg were always anticipating some injury from the giant, he was not in reality a bad sort of fellow, and intended them no harm; in truth, he was very miserable at being on such unfriendly terms with them, and would gladly have associated with them occasionally, although too proud to say so. Nor had he any intention of knocking down the church, so he purposely threw the great stone against it short of it. As for leaving the mark of his head on the church walls, that was

done more from anguish of mind than anything else.

The stone which the giant hurled against the church remained where it fell, and was always regarded, from generation to generation, with great respect by the villagers. Some years ago, a Norwegian gentleman made up his mind to build a house in the village, and as stones of any size were scarce, he determined to use the giant's stone as a foundation for his new mansion. When the villagers heard of this intention, they were very much annoyed, and begged the gentleman not to think of doing such a thing, and they prophesied all manner of misfortunes for him and his family, if he persisted in this undertaking. One aged man in particular was very mysterious, and declared that if any person attempted to remove the giant's stone, a special misfortune would befall him. The Norwegian gentleman was, however, a practical man, and did not feel disposed to listen to what he considered was only superstitious nonsense; so he erected his house, and on the giant's stone too. After a time he felt rather curious to ascertain the particular misfortune which the old man of the village predicted would happen to him if he removed the giant's stone. The old man declined to satisfy his curiosity for a long time, but at last, being pressed for an

explanation, he declared that the gentleman would never rear a son, and that the same misfortune would befall all the tenants on the estate. By a singular coincidence the gentleman had three sons, but they all died in infancy; the tenants also had male children, but none of them ever lived to grow up. The people of the village, of course, ascribed it all to the giant, and treated his memory with greater respect than ever.

Along the sea-coast of Finmark, or Norwegian Lapland, a superstition prevails that a little sea-imp (*nisse*) has the power of raising storms, of causing shipwrecks, and of playing other dangerous pranks at sea. Not only do the people believe this, but they pay great respect to the *nisse*, and think it useless to contend with him. Now, it happened one day, that a sailing-boat, on approaching a dangerous part of the coast of Finmark, was caught by a sudden squall of wind, and was capsized in sight of land. The people on the shore made not the slightest effort to assist the shipwrecked crew, but went to their cottages and armed themselves, intending to shoot any of the poor sailors who might reach the land. Fortunately none of the people in the boat were drowned, for all were able to swim, and reached the shore in safety, where they expected to be hospitably received. In the meantime the ignorant

peasants, in order to propitiate the *nisse*, who was supposed to be angry and had caused the shipwreck, determined to kill any person who landed from the boat. Fortunately only one rifle was to be found in the village, and this was placed in the hands of a wiseacre, who declared that, to carry out the wishes of the *nisse* in an effectual and satisfactory manner, the rifle must be placed under the arm of the person who discharged it; who was, furthermore, to stand with his back to the sea; and as in this position it was impossible to take aim, no doubt the rifleman was as near shooting his friends as any one else. Be that as it may, the *nisse* must have been considerably disgusted with the result of the affair, for the shipwrecked mariners escaped without injury to life or limb.

CHAPTER VII.

EDUCATION IN NORWAY—THE ENGLISH LANGUAGE IN NORWAY—INCOMPETENT TEACHERS—FRENCH ANECDOTE—SELLING SPIRITS WITHOUT A LICENCE—ENGLISH JOKES—THE UNIVERSITY AT CHRISTIANIA—THE PROFESSORS—THE STUDENTS—THE EXAMINATIONS — UNIVERSITY DISCIPLINE — THE "CANDIDATUS"—THE MEDICAL SCHOOL AT CHRISTIANIA—THE MEDICAL MEN OF NORWAY—AN ENGLISH QUACK DOCTOR—LUNATICS—A LUNATIC ASYLUM.

EDUCATION makes rapid strides in Norway, and all classes in the country may be called well-educated. The Norwegians are of very studious habits, and have a craving for knowledge which is not to be satisfied. It is common in society to find that nearly every person is acquainted with three or four languages. The languages mostly in vogue are French, German, and English. The Spanish language is sometimes spoken, as a considerable trade is carried on with Spain, which receives salt cod-fish from Norway for Roman Catholic fast-days, and sends back sherry, olives, and other articles in exchange. Although so many words in the Norwegian language are like our own, we cannot say that English is spoken with a correct accent in this country. This

is probably owing to the fact that any person in a Norwegian town appears to consider himself qualified to set up as a "Teacher of the English Language." It happened to us, on more than one occasion, that a Norwegian has received instruction in the English language from us. After receiving a few lessons, the pupil has suddenly ceased his attendance, and, on making inquiries, we were surprised to hear that the identical individual was become an English teacher, so called by himself; and as he charged a few pence per lesson, he soon had plenty of pupils. Cheapness, and not quality, appears to be the guide in such matters in Norway.

The Norwegians are very opinionative in learning a language, and constantly suspect their teacher of being in the wrong. When they fancy he is making a mistake, they produce half-a-dozen dictionaries, and ferret out the particular word, pointing triumphantly to some fancied error. They select, in nine cases out of ten, the wrong meaning of a word. In fact, it is the old story over again of the Frenchman, who, wishing to thank an English lady for some act of kindness, looked in his dictionary for the English of the word *preserver;* and finding it was to preserve, to pickle, chose the latter meaning, and addressed his benefactress in these words, "May the Lord pickle you, madame!"

The following anecdote is characteristic of the manner in which the Norwegians learn a language. Some years ago, a certain Englishman of a practical turn of mind, arrived at Christiania, and announced himself as a teacher of his own language. He informed the public, moreover, that in the course of his class lessons, which would be given in the evening, a glass of brandy-punch would be given to each pupil. The bait was eagerly swallowed; and the Englishman had soon more pupils than he could attend to. Before long, however, the hotel-keepers in the town got scent of this peculiar kind of literary dodge, and made a formal complaint before the police authorities that Mr. So-and-so was injuring their legitimate trade, and selling spirits without a licence. This put an effectual stop to the English lessons. If an English teacher wishes to obtain pupils in Norway, he must get up a considerable number of droll jokes and anecdotes. The people of this country really appear to think that England is the land of wit and repartee. It is true, they are not very particular as to the date or freshness of English jokes, for they may be as ancient and rusty as you please, provided you season them well and tell them with numerous nods, and winks, and horse laughs. Dry wit is not appreciated here.

At the head of the educational institutions of this

country, we naturally place the University at Christiania. It may be asked, perhaps, "In what particular branch does this University excel? Does *it* prefer classics or mathematics?" The answer is simple. This University gives a sound general education, which is equally applicable to the student in law, physic, or divinity.

The professors of the University are said to be very learned men; but they are so quiet and unobtrusive, that their influence does not appear to extend beyond the precincts of the University. They wear no distinctive costume; and if you meet them in the streets, unless they are personally known to you, you cannot distinguish them from ordinary individuals. They are all of them laymen, and this again appears to deprive them of a certain influence in society. Some of these gentlemen are, however, known out of Norway for their contributions to scientific knowledge. Among them may be mentioned Professors Daa, Rasch, Esmark, Voss, Hanstein, the astronomer, and the late Professor Munch. The latter died suddenly at Rome, two or three years ago, and was a serious loss to his country.

The students of the University are altogether different from the same class in England. They are very similar, in manner and dress, to the students

of German Universities. Most of them are the sons of well-to-do tradesmen, or small farmers, a very numerous class in Norway; and having but scanty means, and a long course of study before them, many of them take situations in banks, or mercantile offices, and still attend their college, or rather University, lectures. The great object of ambition of these young men is to obtain some small government appointment. A few study medicine, a few enter the legal profession, and a very few take holy orders. So far as real knowledge is concerned, we believe that a student at the University at Christiania would far surpass an Oxford or Cambridge man; but something more is required in education than mere book learning, and English University men are far superior to the University men of this country, in tone of character, gentlemanly bearing, and knowledge of the world. The students of the University of Christiania are, as we said before, well read and studious, and nearly all, from force of circumstances, are obliged to "burn the midnight oil," for although there are no University fees, the course of study is long, extending over six years, and therefore expensive to men of humble means.

We have been informed that the University examinations are strict and searching. A great

many subjects, too many in fact, are taken up, but this is to be attributed, perhaps, to a natural anxiety on the part of the professors, to give their "Alma Mater" the credit of being a "seat of learning." We are acquainted with a young student at the Christiania University, the son of a respectable merchant in the town, who is ready for orders in the Lutheran Church. Now, before this young man can be considered qualified, he must, besides his knowledge of the classics, pass a severe examination in chemistry, botany, and natural history; and he must be a fair Hebrew scholar. Now, the question arises, *Cui bono?* Is all this learning required by a youth, who, in all probability, will be tempted by the higher salary, to seek a pastoral charge in some northern district, hundreds of miles from his home, where his congregation will consist entirely of uneducated peasant farmers, and their families? But such a position appears to be the fate of all Norwegian clergymen, with few exceptions. It is true, they make the best of their circumstances, and are as learned, friendly, and hospitable a set of men as is to be met with in any part of the world.

Unfortunately, the students of the University at Christiania do not reside within the college precincts, but they are obliged to take private lodgings

in the town. This system must be very subversive of discipline, as the young men are only under the inspection of the University authorities while they are present at lectures; at all other times they are entirely their own masters. They are too poor, however, to indulge in extravagant or vicious habits. We have not heard that there are any stringent regulations for the proper behaviour of the students while *in statu pupillari*. They wear no gown, or distinctive badge, except a black cap with a long, silk tassel, and even this appears to be worn only by "freshmen;" for the elder students soon discard it for a plain cap, with a button over the peak, of the national colours.

The University of Christiania confers no degrees, which is to be regretted. No reason is assigned for this, although it is, probably, owing to the strong democratic feelings of the people. When a student has passed his last examination, or, what we should call in England, graduated, he takes the name of *candidatus*. We suppose it means that he is qualified to become a "candidate" for public employ. There are some six hundred students in the University, and nearly all of them are very young men. Some of them are mere boys. They appear to be popular in the town, and justly so, for they are extremely well-behaved and orderly. At

some future time, a second University, either at Bergen or Throndjem, will be absolutely required.

The medical school at Christiania is in a high state of efficiency, and sends forth many excellent practitioners. The Professors of Medicine in the University are most of them men of an European experience. Indeed, all the medical men of Norway may be said to have walked the hospitals of Paris, Vienna, and Berlin, while many of them have studied their profession in Great Britain. The London *Lancet* and *Medical Times* are to be seen on the tables of all the principal medical men in this country. As a class, they are studious, persevering, and ardently attached to their profession. As an instance of this, we may mention that a horrible disease prevails on the west coast of Norway, from Stavanger as far north as Nordland. It is supposed to be very similar to the leprosy of the east. Now, we know a medical man at Christiania, who, from a pure love of science, incurred the trouble and expense of visiting the East, in order that he might study the symptoms and effects of leprosy on the spot, with the view of seeing if he could, on his return, alleviate the sufferings of his unfortunate countrymen attacked by the disease. On meeting this gentleman on his return from the East, we asked him for some information on the

subject, and he informed us that the disease which attacks the poor peasants on the Norwegian coast is similar, in most respects, to the Oriental leprosy.

Medical men of this country are very partial to the men of their own profession in England. We once met a Norwegian surgeon at a dinner party in Christiania, and he told us that he had resided for many years in France, Germany, and England, for the purpose of studying in the medical schools of those countries. We asked him which system of medicine he admired most. "I decidedly give the preference to the English system," was his reply. What pleased us more than anything else in this gentleman was his modesty: although a very clever man, and justly celebrated for his skill in his profession, he did not appear in any way sensible of it. The most eminent medical men at Christiania are Conradi, Voss, Bock, Stevenns, Buddhe, and Kaiser. These gentlemen are equal in knowledge and experience to any of the medical profession in France or England. In certain complaints, especially in skin diseases, one or two of them can hardly be equalled in any country.

All medical men in Norway are paid once a year by their patients, according to an understood tariff. The medical man attends the whole household, servants included, for a certain sum, generally a very

moderate one, and receives the same, neither more nor less, whether there is much sickness in the house or not. If any unusual epidemic should prevail in a family, it is customary to give the doctor some small extra remuneration as a sort of New Year's gift; but this is quite optional. This system is an excellent one, and might be introduced with advantage into England. The medical man does not repeat his visits oftener than is required, nor does he send in a shop-full of drugs to run up a heavy Christmas bill. He knows what he is to be paid, and he gets neither more nor less than his twenty, thirty, or forty dollars per annum, according to the number of a household, or the means of its head.

The Norwegian apothecary is much better educated than the English chemist. He has to pass a very severe examination before he can set up in business for himself, and even then he is not allowed by law to sell any of the higher, or dangerous, kinds of drugs, without the written prescription of a duly qualified medical man. In the town of Christiania, with its population of more than 50,000, and with an average of sickness far beyond that of any town of its size in England, there are not more than five apothecaries' shops. The hospitals for the sick at Christiania are large, and well sup-

ported. The poor sick patients in them receive the best medical attendance that is to be obtained, as all the clever medical men of the place visit the hospitals in turn. These hospitals are supported by the subscriptions of the townspeople. By the law of the country, when the servants in a family are taken ill, they are obliged to be kept at the expense of their employer until they recover. Almost every head of a family, therefore, in a Norwegian town subscribes to the public hospital, and if his servants are seized with a serious illness he sends them to it.

Only duly qualified medical men are permitted to practise in Norway, and as an instance of the stringency of this law we may mention the following circumstance. An Englishman settled at Christiania some years ago, and began to practise as a physician. He was warned that if he attended patients, and received fees for so doing, he would be fined and imprisoned. He was allowed to physic as many people as he liked if he charged them nothing, but not otherwise. Not taking the hint, but still continuing to receive money from his patients, he was apprehended and imprisoned. The king, on being appealed to, very kindly set him at liberty on the payment of a fine of 100 dollars. The man was quite ignorant and unskilled in the practice of medicine, but when the common people

in and around Christiania heard that he had been imprisoned at the instigation of the properly qualified medical men, they supposed he must be a clever fellow, so they came to consult him from all parts. The last we heard of this worthy was that he was about to purchase a farm with his profits. It will be seen, therefore, that there is gullibility in Norway as well as in other countries. It is said that the Storthing is about to pass a law throwing open the medical profession to unqualified practitioners. This appears to be going backwards in legislation, especially when we consider that Norwegian medical men are so clever and experienced.

We are sorry to say that Norway, comparatively speaking, contains the greatest number of lunatics of any country in Europe. This is probably owing in a great respect to the trying nature of the climate, as well as to the depressing nature of its mountain scenery, where there are vast solitudes, with but a scanty population. It is also probable that the drunken habits of the lower orders conduce to insanity. The Lunatic Asylum of Gaustad, near Christiania, was opened in 1850. The building is in the Renaissance style, and has accommodation for three hundred patients.

CHAPTER VIII.

EDUCATION OF THE LOWER ORDERS IN NORWAY—THE NATIONAL SCHOOL SYSTEM — ITS FUNDAMENTAL PRINCIPLES — SUBJECTS TAUGHT IN THE NATIONAL SCHOOLS—OBLIGATIONS OF PARENTS —THE SALARIES OF THE NATIONAL SCHOOLMASTERS—SEPARATE CLASSES FOR SCHOOLS—THE ATTENDANCE OF SCHOLARS—THE MANAGERS — CIRCUITS FOR SCHOOLMASTERS — THE BOARD OF EDUCATION—TRAINING SCHOOLS FOR SCHOOLMASTERS—PAYMENT OF TEACHERS—THE CHILDREN CATECHISED IN CHURCH—ENDOWED GRAMMAR SCHOOLS IN NORWAY—PRIVATE SCHOOLS.

THE lower orders in Norway are much better educated than they are in England, while the national school system of education is simple and efficient. One very seldom meets with a poor person in this country who is unable to read and write. Even a domestic servant is capable of giving a proper written receipt when her wages are paid, while, at the same time, she understands figures so well, that she will tell to a farthing what is due to her. In England it is very different, and if a labouring man comes before a clergyman to be married he is very likely unable to sign his name in the parish register; and if a domestic servant has to give her mistress a receipt for wages, she must too often affix her mark,

instead of her name, to it. It is very different in Norway, where the most humble peasant woman can read and write, and even keep her own household accounts after her own simple fashion.

Every poor man's child in Norway must be taught, at least, the rudiments of education, and the father is bound by law to see that it is done. The national system of education in this country has been regulated by law since the year 1739, and it underwent a complete revision in 1860. The fundamental principles are, that every child must be taught, and that the education must be plain and useful, as well as based on religious and moral training. The simple subjects taught in the Norwegian national schools are as follows:—

a. Religious knowledge.

b. Selected portions of geography, natural history, and general history, contained in a reading book (*Lese-bog*).

c. Singing in classes.

d. Figures, reading, and writing.

Each child is obliged to attend the national school for at least twelve full weeks in the year. The parent is not consulted in the business at all, nor is he asked whether it is fit to be taught or not. When the child is eight years of age, and not before, the law of the land requires that it should be

sent to school to be educated. Now, in England the great difficulty with which the managers of national schools have to contend is the parents. A stupid or obstinate father or mother of a child must, in England, be visited by the parish clergyman, and must receive an exordium on the advantages of education, and so forth, before it will be allowed to attend the national school. Then, perhaps, it will happen, after much persuasion and argument, that a grudging consent is given, and the child is permitted occasionally to go to school. In Norway a child's parents know that it must be sent to school, and it is sent accordingly. At the same time, the parents have no reason to complain of this compulsory system of education, as they have to pay nothing for it; and here another difficulty is avoided, for an ill-disposed parent is often too ready with the excuse, that he cannot afford to pay for his child's education, but in this country it is evident such an excuse is invalid.

Education in this country is only so far compulsory, that if it can be proved a child is receiving a proper education at home, or elsewhere, it is not obliged to be sent to the national school, otherwise it must be sent there until it is old enough to be confirmed, when it is considered that its education is completed.

In Norway the municipality of the town or district pays the schoolmaster a fixed annual salary, so that he is in all respects independent of the caprices of the parents of his scholars. Although, however, the national schoolmasters are paid by the municipalities, and no charge for the education of their children is made to the parents, the managers of schools have the power of imposing a small fee, which must be paid when required. This is, however, very seldom done, and is simply maintained by the municipality as some kind of restraint over certain schoolmasters who may be idle and careless in teaching, and whose salaries may, therefore, depend to a certain extent on the condition in which they keep their schools. Besides the compulsory instruction for the above-mentioned period of twelve weeks in the year, those children whose parents wish to give them a more comprehensive education may frequent the national schools during those months of the year when the ordinary instruction has ceased. To some schools, and this is especially the case in towns, separate classes are attached for the higher branches of education, such as the closer study of the native language, drawing, surveying, mathematics, and even for learning the languages of other countries. No child, however, can be admitted into these higher classes until it has attained

its twelfth year. Among other excellent regulations of the national system of education in this country, we must not forget to mention that special orders are given to the national schoolmasters to take care that the time of the year selected for compulsory education shall be when the children are not employed by their parents in the fields. Harvest-time is expressly set aside as a time when the children are allowed to remain at home, so that they may earn something for their parents by gleaning, or by assisting to gather in the corn. This is especially requisite in Norway, where labour is scarce on account of the thinness of the population. In fact, it may be truly said that this country is under the control of a paternal government, and in the public education of children nothing is omitted to save the parents unnecessary trouble or loss.

The national schools in Norway, as well as the payment of the masters, are under the entire control of the municipality. The bishop of the diocese and the stift's amtmand, or governor of the province, take care that the national schools are regularly visited and inspected. Each town and rural district has its own school. Now, many of the parishes in this country are very large, and the people are thinly scattered over large tracts of land: when this is the

case, the parish is divided into circuits (*kreds*) in such a manner as is most convenient for the attendance of the children. We will explain this more fully. When the houses are widely scattered in a rural district it would be almost impossible for any number of children to attend a school in any fixed locality; so the schoolmaster moves about from place to place, visits the houses of the people, inquires how many children there are, their ages, and if they are being taught at home or elsewhere. In this way he makes the circuit of an extensive district, and generally resides at a farmhouse, where he soon collects the nucleus of a school. Then, when he finds that the houses in a neighbourhood are sufficiently numerous, and also near enough to each other to allow, at least, thirty children to assemble regularly every day for instruction, he forwards a report to his superiors, an inspector is sent down, and if he thinks there is an opening, school buildings are erected, a master is appointed to reside in the place, and a school is thus established. When there are too many children in a district for one teacher, another is appointed, or a part of the district is assigned to one adjoining where the children are not so numerous.

The stift's direction, or Board of Education, which consists of the bishop of the diocese and the amt-

mand, decides when a school shall be made stationary, or when the education of the children shall be in *kreds*, or circuits, until a school becomes permanent. It happens sometimes, of course, that there are never a sufficient number of children in a district to allow a school building to be erected, and, in that case, a sort of peripatetic schoolmaster is appointed, who goes about from house to house, and instructs the children as he can. At any rate, great care is taken that all the children of the state shall be educated.

There are eight training schools in Norway for the education of national schoolmasters. These men have to go through a course of two years' training, and at the end of that time they have to pass a severe examination. If they succeed they receive a certificate, and are then allowed to teach. No uncertificated master can open a parish school for the education of the children of the poor. The state pays for the education of the schoolmasters, and finds them also lodgings free of expense, but they are obliged to pay for their food. It is true they are allowed to cater for themselves, and, as provisions are cheap, especially in country places, and they have been brought up at home in a humble way, their food does not cost them a great deal. These national schoolmasters are a practical

set of men, well informed, and not above their position in life, as is too often the case with the same class of men in England. They are, for the most part, the sons of small farmers or shopkeepers.

The national schoolmaster in Norway is but poorly paid. He receives, on an average, about one hundred specie dollars a-year, with a small house, rent free, and two or three acres of land; but he appears to be satisfied with this slender pittance. In the poorer districts, especially on the west coast, the salary of the schoolmaster is not even so high as we have stated. If, however, he has good abilities, and can give instruction in the higher branches of education, he can add considerably to his income. The national schoolmasters of this country have their annual meetings for the purpose of advising or holding counsel with each other. These annual gatherings are generally presided over by the amtmand, or some other government official. At these meetings papers on education are read, different systems of teaching are discussed, and no doubt much useful information is circulated. At these annual assemblings it is expected, *de rigueur*, that every schoolmaster shall be dressed in a black coat and waistcoat.

The national school children in Norway are regularly catechised in church by the clergyman. The law is strict in this matter. When the children are

old enough they are assembled in the church, and are examined publicly in their religious knowledge, to see if they are fit to be confirmed. Almost all young people in Norway are anxious to be confirmed. It is as good as a character to a servant girl seeking her first place, and no government clerk can be appointed until he produces his certificate of confirmation. A good public grammar school for the upper and middle classes is generally to be met with in all Norwegian towns of any size. The style of education in these public schools in Norway is very similar to that which is given in the same institutions in Great Britain. Great care, however, is taken in this country that the expenses shall be kept down. The head master is always a *candidatus* of the University, who receives the appointment for his scholarship, and nothing else. As for private schools in Norway, they are neither numerous nor good. There is a very large, middle-class, private school at Christiania, which contains some six hundred scholars, boys and girls, all huddled together in the same building. This school is very little better than a good national school in England, but, strange to say, it is more popular with the people of the town than the endowed public grammar school, which really gives an excellent education.

Altogether it must be confessed that education is making very rapid progress in Norway, while the lower orders are much better educated than they are in England.

CHAPTER IX.

THE LUTHERAN CHURCH IN NORWAY—RELIGIOUS FEELING OF THE PEOPLE—RELIGION IN COUNTRY DISTRICTS—DISSENTERS—NUMBER OF BISHOPS IN NORWAY—THE DIFFERENT ORDERS OF THE CLERGY—THE CATHEDRAL OF CHRISTIANIA—ITS SERVICE—CHURCH OF HAMMERSBORG—ANCIENT CHURCH OF BUSKERUDS—SINGULAR SUPERSTITION—THE PLAGUE IN NORWAY—A MAD WOMAN—SINGULAR DISCOVERY OF A CHURCH—THE BEAR AT THE ALTAR—DISSENTING MINISTERS—THE HAUGIANS—HANS NIELSEN HAUGE—HE IS IMPRISONED—TIDEMAND, THE NORWEGIAN ARTIST—HIS PICTURE OF THE HAUGIANS.

THE established religion of Norway is that of the Lutheran Church, although all other denominations are now tolerated. It is only very recently, however, that religious toleration has existed; and in former times Dissenters were persecuted with great bitterness. The Church in Norway is supported by the State, while all important clerical appointments are in the gift of the king. There is very little appearance of religious feeling among the people of Norwegian towns; for the theatres are open on the Sunday, balls and dinner parties are given on that day, and it appears to be made rather a time for feasting and all kinds of merry-making, than a day

of rest and worship. It is but fair to add, however, that a strict sense of religious obligation appears to exist among the peasantry in country districts. There, although there may be no pastor to remind the people regularly of their duties, the Sunday appears to be religiously observed. The people abstain from labour on that day of the week, dress in their best clothes, and have some kind of religious service in their houses if there is no resident clergyman. There are but few Dissenters in the country; but there are about 200 Quakers and a few Roman Catholics, the latter of whom have a handsome chapel at Christiania. The Romish Church has made very little progress among the people, and its followers in Norway mostly consist of strangers from other countries who have come to reside here. It is very surprising that dissent has gained so slight a hold on the people of this country, when we consider that the parishes are so large and the houses are so scattered, that pastoral visits are almost impossible. In fact, in thinly-populated districts, a church service is only held once in five or six weeks, when people from all parts come to meet the clergyman, and make quite a holiday of the occasion.

In Church matters Norway is divided into five dioceses, and each diocese is divided into twenty *provsts*, or deaneries. The *provst*, or dean, has a considerable

control over the other clergy; and when any important matter connected with the church has to be considered, a circular, or *provsts-brev*, is despatched to the clergy by the dean, and a clerical meeting is held at some given time and place. The dean also receives certain fees, which are called *provst-penge*, or dean's-money, from the clergy under his jurisdiction. Every *provst* is again subdivided into so many *præsteqjeld*, or parishes.

While the bishop's wife is called a *bispinde*, the dean's wife has the title of *provst-inde*. There are, altogether, about 500 clergymen in Norway, who, as a general rule, have the charge of very large parishes. The bishops hold no political position, and only have to do with Church matters; they are not more highly paid than the parochial clergy. The Lutheran Cathedral at Christiania is a handsome building, and will seat about 2,000 people. Over the high altar is a large oil-painting by a German artist, representing our Saviour in the Garden of Gethsemane. An angel is presenting the cup to the Saviour, who is kneeling, with head bowed down and arms stretched out, to receive it. The Saviour is habited in a long pink robe, and His hair and beard are of a very pale auburn. The building itself is well lighted with gas, and it has, also, several large brass chandeliers, with a great number

of sconces for wax candles; but these last are never used, except on high festivals. The cathedral has, also, a large, well-tuned organ. The pulpit is large and high, but is quite disfigured by a heavy, railed staircase, the rails of which are almost as wide as panels. Its front is ornamented with figures of the apostles, carved in the woodwork. A handsome canopy is placed over the pulpit, which is painted a light blue, and is dotted with silver stars. The seats in the cathedral are of polished deal, in imitation of oak; they are of a medium height, and have no doors. All the seats are free. A narrow gallery runs round the inside of the building, and in its centre is an apartment with windows, which are covered with green silk blinds. This room is said to be for the king and royal family; but it certainly does not improve the appearance of the interior of the cathedral.

Having frequently attended the services in this church, we will give a brief description of one of them, which commenced at four o'clock of a Sunday afternoon. Six wax candles were burning on the altar, and on either side of them were two large gilded candlesticks containing, as it appeared to us, high imitation candles in porcelain, with gas jets. The service commenced by the *klokker*, or clerk, giving out a hymn from the body of the church. It

appeared strange that before doing this, he seemed to repeat two or three prayers. The people do not stand when they sing, and have but little appearance of lifting up the heart with the voice, although they all join in the singing. The organ was well played, but the tune and singing appeared inexpressibly dreary and monotonous. After the singing of the hymn, the junior priest, attired in a cassock, and with the singular Martin-Luther ruff round his neck, ascended the pulpit and began to read the epistle for the day, the congregation standing. After the reading of the epistle the people sat down, and the priest read a short collect out of a book; he then preached from a written sermon on the epistle of the day. A small reading-desk was placed in front of the pulpit, which was covered with crimson cloth, and stood so high that it reached to the chin of the preacher, whose body was only now and then visible, as, in the excitement of preaching, he moved on one side or the other. There was no action on his part, and he kept his eyes constantly fixed on his sermon. When the sermon was ended, the senior priest proceeded to the altar, when, standing with his back to the people, he made a low reverence, then turning again to the people, he chaunted, with a loud and powerful voice, several sentences, the choir and congregation responding. During

the whole of this time the congregation remained seated; they never appeared to kneel, and they only stood up for a short time, during the whole service, on three separate occasions. The service ended by the priest turning again to the altar, with his back to the people, when he intoned, in a loud key, the collect for the day. That ended, he turned again to the people, who stood up, and chaunted the *Benedictus*, throwing out his arms to the four corners of the church in the act of blessing all present. The congregation then dispersed, the organ playing them out of church.

The only other Lutheran church at Christiania is situated in a suburb of the town called Hammersborg. This second church has not been erected for more than four or five years; so that Christiania, with a population of 50,000, has only two Protestant places of worship, and no Dissenting chapels. It will be evident, therefore, that in a spiritual sense, the town is in a very unsatisfactory condition.

The above-mentioned church at Hammersborg is built as an octagon, with lateral aisles, and a noble cupola; its style is in the pointed arch. It is erected on an open space, at the foot of an eminence, and it has a noble appearance.

In country places in Norway the parish churches

are generally built of wood. Some of these ancient structures having been plentifully covered with tar on the outside, which has been annually renewed, have lasted for several centuries. Thus the parish-church of Buskeruds, in Thelemarken, was built in the eleventh century, and is still in an excellent state of preservation. It is a most singular-looking edifice, is built entirely of wood, and has a coating of tar every year. It looks as if it would last for several generations to come.

The country people in Norway have much respect for their churches, and no little superstition concerning them. It is by no means uncommon for them to fancy that if the bedclothes of persons attacked by fever or other diseases are taken by night to the church-door, and are drawn through the old-fashioned iron ring which forms its handle, the sick will recover. It is possible that the sudden shock to the system, caused by taking the sick man out of bed, and keeping him up until the blankets and sheets have been passed through the ring of the church-door, may really in some cases effect a cure, to say nothing of the singular influence that the imagination has in driving away complaints from nervous people.

While on the subject of churches in Norway, we may mention one or two traditions still prevalent

among the common people, and which are said to be founded on fact.

In former times the plague, which was called by the people the Black Death (*Sorte Död*), paid periodical visits to Norway. It is said to have made its appearance about the beginning of the fourteenth century. At that time it raged fearfully throughout an entire district called Valders; so much so, that it completely depopulated the country for miles round. In fact the only person that survived the pestilence was a woman, who, having lost all her relations and friends, went out of her mind through grief, and fled into the woods. Here the poor creature lived for a long time in a wild state. Her place of refuge at night was the porch of the church, and there she was eventually found, when, the plague having ceased, some people came from a neighbouring district to seek out the survivors of the plague-stricken spot. The poor woman afterwards regained her senses and was married, and her descendants to this day bear a *rype*, or white grouse, on their coat of arms, in remembrance of their ancestress, who, when bereaved by the plague, wandered in the woods for many years like the *rype*, which in the most severe winter nestles in the snow.

Another singular story is related in connection with the same attack of the plague in Valders.

About two hundred years afterwards, a peasant was one day hunting a bear in this part of the country. Having discharged an arrow at the animal it missed its object, but, flying onwards, it struck against something which gave back a ringing sound. Curious to discover what was the cause of the strange circumstance in such an out-of-the-way place, the hunter proceeded, and found a church hidden among the trees. The arrow had struck against the bell of the clock in the church-steeple. This was the ancient church of Hedal, which had stood unknown, and consequently unvisited, for many a long year. In the lapse of time a large forest had grown up, and had concealed the church from the sight of men. The most singular part of the story remains to be told. The hunter entered the church, and slew the bear at the altar, where it had taken refuge. The bear's skin is still preserved in the vestry of the church.

A singular custom still prevails in Norway, of preserving any curiosities found in a district in the vestry of the parish-church, and in this way the churches are made to do duty as museums.

Although, as we have said before, there are no acknowledged Dissenters in Norway, it is owing very much to the fact that the government of the country will not allow Dissenters to meet together for either

public or private worship. There have always existed, however, a few dissenting ministers, who have gone about from place to place to preach to the people, while they run the risk of being fined and imprisoned for doing so. The only man of note among these preachers was Hans Nielsen Hauge, who was the son of a peasant, and was born in 1771. Hauge travelled throughout the length and breadth of the land, embracing every opportunity of preaching to the people, and creating a feeling of religion among the peasantry, somewhat similar to the so-called "revivals" of late days in England and Ireland. He preached no new doctrine, and although he had no legal authority to preach he had a great number of followers, who are still called Haugians. The revival did not extend to the higher classes, but was confined entirely to the peasants.

Now, it was not to be expected in a country like Norway, which has never been celebrated for its religious toleration, that Hauge would be suffered to continue his preaching without molestation. The Government of the day, stirred up by the clergy—a rather narrow-minded set of men in this country—caused Hauge to be arrested and brought to Christiania, where he was thrown into prison. Here the unfortunate man remained for nine long years without a trial; or, to speak more correctly, his trial

was protracted over that long and wearisome time. At last a Royal Commission assembled to try the poor man, on the serious charge of striving to set aside the religion of the State, although nothing appears to have been further from his thoughts. He was found guilty, and sentenced to two years' imprisonment with hard labour.

While in prison Hauge was supplied with religious books, which he read carefully, and they appeared to change his views very much, for, once more at liberty, he abandoned his former wandering life, and settled down on a farm near Christiania. His followers are still numerous in all parts of the country, especially on the west coast. These Haugians can hardly be called dissenters, for they preach no new doctrine, are attached to the Established Church of their country, and even attend the regular churches, but some of them still hold prayer meetings and preach. No doubt the peculiar sect would long since have disappeared if the Government had not persecuted and interfered with it.

Tidemand, the Norwegian artist, has painted a celebrated picture of the meeting of the Haugians. The preacher, none other than Hauge himself, has arrived at a wayside cottage in the country, where the peasants of the neighbourhood have assembled to hear him. He is represented in the picture as stand-

ing upon a four-legged stool, and, book in hand, is holding forth energetically to the people. At his feet, sitting in a patriarchal chair, is an aged peasant, who, with folded hands, is listening attentively to the preacher's words. On one side an aged couple are seen with an open Bible before them. In the background of the picture a man is entering by the door of the cottage, who lifts his hat reverently as he enters the room. On the other side, the patriarch of the family is on his death-bed, but he has still strength enough to sit propped up with pillows, and with clasped hands and bowed head he is devoutly attending to what is being said. Hauge himself is represented as a hard-featured, yellow-haired, young man, dressed in the usual peasant costume.

This is one of Tidemand's best pictures. It is more true to nature, and the faces of the Haugians bear a nearer resemblance to the plain countenances of the Norwegian peasants than is generally the case in his other works.

CHAPTER X.

RESPECT FOR THE DEAD IN NORWAY—NORWEGIAN BURIAL-GROUNDS —THE DEPARTED SPIRIT—FUNERALS IN RURAL DISTRICTS IN NORWAY—BRIEF ACCOUNT OF A NORWEGIAN FUNERAL—THE RELIGIOUS CEREMONY—THE FEASTING—A PRACTICAL DIVINE— A MILITARY FUNERAL—A NORWEGIAN WEDDING—A SINGULAR CUSTOM AT A MARRIAGE CEREMONY—THE BRIDEGROOM'S DRESS— DRESS OF THE BRIDE—A MARRIAGE CEREMONY IN THELEMARKEN —THE MASTER OF THE CEREMONIES—THE MUSICIANS—THE BRIDE AND BRIDEGROOM—THE BRIDESMAID—A CROWD OF PEASANTS.

In no country in the world is so much respect paid to the dead as in Norway. The burial-grounds are really pretty sights, they are well planted with trees and shrubs, and, as a general rule, the graves are covered with flowering plants, while the grave-stones have the most tender and loving inscriptions on them. We were once much affected on passing through one of the cemeteries of Christiania, at seeing a small, newly-made grave, evidently, by its size, that of a very young child. It had a small headstone of white marble, with the simple inscription on it of "*elsket og savnet,*" that is, "loved and lamented." In Norwegian towns an attendant is appointed to every cemetery, whose duty it is to see

that the graves are properly respected. Nothing would offend a Norwegian more than to see a stranger pluck a flower from a grave. This reverence for the memory of the dead is an excellent trait in the character of the people.

When a person dies in Norway, the window of the room containing the corpse is left open, in order that the departed spirit may find no obstruction in winging its flight heavenwards. On the day of the funeral, the street in front of the house of the deceased is covered with small branches of the pine, while the front door is left open, and a small spruce fir is planted on either side of it. It is possible that the pungent smell of the pine is supposed to drive away contagion.

In rural districts in Norway, a funeral is quite an event, and the relatives and friends assemble from long distances, and remain for several days, while much feasting goes on; a singular way, it must be confessed, of exhibiting sorrow for the loss of the departed. Some of the old country folks, as they advance in years, become very anxious concerning their funerals, and actually make preparations for the inevitable event; cause pigs to be killed, hams and bacon to be cured, and give instructions to their children that nothing is to be left undone by them in entertaining their friends on the melancholy

occasion, to show respect for the dead, and hospitality to the living. And as the Norwegian people, both old and young, are obedient to a fault to the commands of a parent, a father's or a mother's injunctions with respect to their funeral obsequies are attended to most sacredly.

It is very common in this country to see graves covered with wreaths of flowers, and it is considered a polite attention on the part of a friend of a family if he places, occasionally, an *immortelle*, or wreath of everlasting flowers, on the grave of his friend's child. The shops in Norwegian towns containing these wreaths of flowers do a good business.

We give a brief account of the funeral of a well-to-do farmer in Norway, as it will afford some kind of notion how this sort of ceremony is managed here. The invited guests assembled from all parts, and any person who could claim the slightest acquaintance with the deceased was expected to attend and partake of the feast. On arriving at the house, we were received by the eldest son of the departed, who gave us a hearty welcome, and on whose countenance there was but little appearance of grief. The worthy heir was evidently anxious to prove to us, by our reception, that, although death was in the house, there was no reason why we should not be received as a welcome friend of the family. When all had

assembled, long tables laden with refreshments were drawn out, and every one present was invited to partake of a "little bit." This initiatory meal, for it was nothing else, consisted of tea, coffee, corn-brandy, slices of ham, sausages, bread and butter, and hot rolls. We partook heartily of these things, for we supposed that it was to be the only meal; and as we had a return journey of fifty miles, and it was winter time into the bargain—a season of the year in Norway very conducive to a good appetite—we did ample justice to our host's hospitality. After refreshing the inner man, we were requested to visit the room containing the corpse. This apartment was hung round with white calico, which not only covered the walls, but also the windows, so that the room was in comparative darkness. At the upper end was the coffin reposing on trestles, and surrounded by wax lights. At the head of the coffin stood the senior officiating clergyman, attended by his curate. After the singing of a hymn, the clergyman pronounced a discourse, which was listened to with great attention and respect by the assembled company. When this was finished, all present were invited to partake of a sumptuous repast, consisting of roast turkeys and geese, huge joints of roast meat, puddings and all kinds of cakes, spirits, wines, and cordials. Now, considering that only a short hour

before we had eaten heartily, we had but little appetite for the substantial meal. Such was not the case, however, with the Norwegians present, who set to work with the utmost zeal, and soon made the good things disappear. The eating, talking, and noise was more fitted for a wedding than for a funeral. After the dinner, some thirty or forty sledges were brought out, the horses were harnessed to them, and all started for the church, which was about three English miles away. In our ignorance of Norwegian habits, we said to a friend present, "How does it happen that the clergyman, who lives next door to the church, did not meet the corpse there, instead of coming to pronounce an exordium over it here?"

"The reason is simple enough," was the reply; "the clergyman, like any other sensible man, is fond of good living, and came here, of course, to get his share of the dinner."

Our readers will, doubtless, perceive in the above description of a Norwegian funeral, some resemblance to patriarchal times, when the ancient Jews buried their dead, and men went up from afar to attend the ceremony. We were once present at a military funeral at Christiania. It was that of a general in the Norwegian army, and as men of that rank are extremely scarce in the country, an

unusual amount of pomp was displayed on the occasion. The funeral procession on entering the churchyard had a very solemn appearance. The first comers were two aides-de-camp, who bore two white crosses dressed with crape. They were followed by the three surviving generals in the Norwegian army, who carried, on black velvet cushions, the crosses and various orders of the deceased officer. After them marched, in slow time, a military band, and a battalion of soldiers without arms. The band played a psalm tune, and the soldiers accompanied it with their voices, which had a pleasing but mournful effect. Then followed a great number of officers in the army and navy, all dressed in full uniform. After them walked the Ministers of State, the Chamberlains of the King, the Professors of the University, and the private friends of the deceased; the rear being brought up by the students of the University. The bier was carried by six military officers of rank, and was covered with evergreens and wreaths of flowers. Arrived at the grave, the coffin was lowered into it, when the officiating clergyman advanced and bowed gravely to the military men, who saluted him in return. The clergyman then replaced his hat on his head, and commenced a funeral oration, gesticulating freely, throwing his hands out, clasping them,

and occasionally pointing to the grave, while he drew the attention of his hearers to the virtues of the deceased officer. Whenever the name of the Saviour was pronounced, the clergyman touched the brim of his hat in military style. The oration ended, for which the clergyman would get a handsome fee, he took a small spade in his hands, and shovelled the earth three times into the grave; a short prayer was offered up, the band played another psalm tune, accompanied, as before, by the voices of the soldiers, and the service was finished. No volley was fired over the grave.

Let us now turn to more cheerful scenes, and describe a country wedding in Norway.

Amongst the country people, and especially in districts at a distance from the large towns, the marriage ceremonies are performed very much after the custom of primitive times. These marriage ceremonies vary, however, in different districts; and we have been informed by a Norwegian lady, that in one particular district in this country, it is still the custom for the bride to sit in her future husband's lap while the clergyman is reading the marriage service. These marriage ceremonies are not only interesting as exhibiting the peculiar customs of a kind-hearted and primitive race of men, but they also afford opportunities of seeing the strange costumes of the

peasants; for, as may be supposed, on the occasion of *et brude-følge*, or a wedding party, all the gay-coloured dresses and ribbons of a household are sure to see the light, while the men are by no means behind the women in adorning their persons for the happy event. The fashion of some of these bridal garments may be traced back to very remote ages, and they are, of course, very grotesque; but the Norwegian peasant would, on no account, do away with them: they have too much respect for their forefathers to do so. Some half-a-century since a new style came into fashion, and still prevails. The bridegroom wears a blue jacket, like that of a hussar, with a red one over it. He wears black knee-breeches and blue stockings, which are ornamented with gay coloured ribbons. Large silver buckles fasten his shoes. A linen towel of spotless whiteness is bound round his high hat, and this is kept in its place by a silver chain. In his hand he carries a sword, the belt of which is ornamented with brass. This sword is no doubt intended to ward off evil spirits, for the Norwegian peasants are very superstitious, and still retain a profound belief in fairies, elves, mermaids, and the like. But if the bridegroom's costume strikes the beholder as singular in the extreme, that of the bride astonishes him more. This interesting lady wears no less than four petticoats.

Two of them are made of coarse, black wadmel; the third is blue; while the fourth and outside one is of bright red cloth. All these articles are of home manufacture. Over the red petticoat a black apron is worn, and over that again is one of white linen. There are three solid silver belts round the waist; and a black jacket, with a bright red collar, completes the dress. On her head the bride wears a silver-gilt crown, and a pearl necklace round the neck. It would appear that the silver crown does duty on many occasions; for one that was inspected closely by us was thickly coated inside with pomatum of various odours, which appeared to have come from the heads of numerous fair wearers.

The bridal costume varies in different districts. One of Tidemand's pictures represents *et brude-følge* in Thelemarken, just as it has arrived at the door of the church. The *Kjögermester*, or master of the ceremonies, is receiving the party on its arrival at the sacred edifice. This worthy, who is an important personage on such occasions, is dressed in a bright red jacket, knee-breeches, coarse stockings with gaily coloured clocks, and silver buckles in his shoes. In one hand he holds an antiquated beaver hat, and in the other a huge tankard containing something stronger than water. He is favouring the marriage folks with a most polite but patronising

bow. Next to the *Kjögermester* stand two musicians, the inevitable fiddler, and a melancholy-looking clarionet-player, who are doing their utmost to discourse most excellent music. The bride and bridegroom head the procession, walking hand in hand. The bride is a modest, healthy-looking country lass, with the usual light flaxen hair of the Norwegian peasant women. She has the ordinary silver-gilt crown on her head. The bridegroom is a well-grown, stalwart peasant, with an air of seriousness on his countenance befitting the occasion. Then follow the parents of the bride, a patriarchal couple, who have, in their time, attended many wedding parties as well as funerals. They are leading by the hand a little boy, probably their grandson, a roguish urchin, who is exhibiting, with great glee, the singularly twisted cake which is so common in Norway, and in shape somewhat resembles the figure eight. The bridesmaid follows after, with a sort of mock shyness about her, and her finger in her mouth, while she is smiling, with an air of satisfaction, at some joke which a sturdy village swain is whispering into her ear. A crowd of noisy peasants are seen in the distance; some are cheering, some are firing off rusty muskets, and all are making as much noise as they can, while some are indulging in absurd antics, caused no doubt by the copious libations of

corn-brandy or finkel, which have been already imbibed by them. Their mirth is, however, kept within due bounds; and a temporary lull takes place when the wedding party is within the church. After the religious ceremony there will be feasting and dancing; but although the fun will be fast and furious, the *Kjögermester* will take care that there is no quarrel or dispute of any kind.

CHAPTER XI.

EIDSVOLD—THE NORWEGIAN CONSTITUTION—HOW IT WORKS—SWEDISH FEELING TOWARDS NORWAY—THE NORWEGIAN PARLIAMENT—ITS OPENING—ITS POWERS—ITS MEMBERS—ITS PRESIDENT—THE ALLOWANCE TO MEMBERS—THE PROBITY OF THE MEMBERS—DEMOCRATIC FEELINGS OF THE STORTHING—THE NEW BUILDING FOR THE STORTHING—THE PERSONAL APPEARANCE OF THE MEMBERS—CRIME IN NORWAY—HONESTY OF THE PEASANTS—MORALS—THE LAW OF DIVORCE—A DIVORCED COUPLE—A SIMPLE STORY—CAPITAL CRIMES AND THEIR PUNISHMENT—THE PRISONS OF CHRISTIANIA—LAPP PRISONERS—PRISONERS OF STATE—EXECUTIONS IN NORWAY.

On the Grand Trunk Railway of Norway, as it is called, at a distance of about forty English miles from Christiania, is Eidsvold, a place celebrated for its historical associations. It was here that the first Norwegian laws were given by Halfdan the Black, but it principally derives its celebrity from the fact that here, after a long oppression on the part of Denmark, Norway received its present constitution at the hands of Prince Christian Frederick, the Danish Governor of Norway. On the 16th February, 1814, this Danish governor summoned together at Eidsvold the most eminent and influential men in Norway, and by their advice the representatives of the nation

were assembled at Eidsvold, and in the course of a few days the present *grund-lov*, or constitution of the country, was drawn up. The Norwegians are extremely proud of this new system, especially of that part of it which did away with a titled nobility. Time, however, may change their opinions. Hitherto the constitution has worked well, and appears to have satisfied all parties. Norway has been on excellent terms with her neighbours since 1814, but should troublesome times come for her, it is very likely she would be compelled to frame her institutions somewhat more in accordance with those of Sweden. At present, but little love exists between the two people; it is whispered in Norway that Sweden is very jealous of her sister's liberty, and would gladly exchange the Norwegian constitution for her own; but it is very doubtful if the democratic sentiments of the Norwegians would suit the Swedes. Norway, although reasonably proud of her present form of government, has no large landed proprietors like Sweden. The country is, in fact, too poor to support an aristocracy, and is, therefore, obliged to do without one. The Storthing, or Norwegian Parliament, assembles at Christiania every third year. The members come to Christiania by about the middle of October from all parts of the country. The king generally opens the Storthing in person with a

speech from the Throne, or if he is unable to attend, his speech is read by the President. The house continues in session throughout the winter until the following spring, when it is dismissed with another speech from the king. Many of the members bring their wives and daughters with them to Christiania, and this adds to the gaiety of the town, and is for the good of trade. An attempt has been made to have annual parliaments, but hitherto without success.

The Storthing possesses considerable powers. It makes laws, votes the supplies, authorises new projects for public buildings, or the sanitary measures of the country. If the king wishes any particular act to be passed, he brings it before the Storting, which has the power of putting a veto upon it. The king, however, possesses the prerogative of passing any particular law himself which has received the veto of the Storthing for three sessions, so that he has only to bide his time. It must, at the same time, be very disagreeable for the monarch to have to wait nine years before he can pass any pet project of his own, supposing that the national assembly is averse to it.

The members of the Storthing consist of country clergymen, farmers, merchants, and tradesmen. The President is a country clergyman, a very unassuming little old gentleman so far as outward appearance

goes, but he is said to be clever, and possesses considerable influence notwithstanding his age. But the sooner the system of allowing parochial clergymen to be elected as representatives of the people is abolished the better, for their proper sphere of duty is their parishes, and they ought to be there, instead of mixing themselves up with politics at Christiania for six or seven months every third year. This absurd custom is especially felt as an evil in Norway, where the clergy are few in number, and the parishes are large and scattered.

While the Storthing is in session, each member is allowed three sp. dollars a day, besides his travelling expenses. This is a considerable sum for country clergymen and small farmers in Norway, and it is said that many of them put by their savings and carry home a handsome sum to their families when they are dismissed from their legislative duties. It is not surprising, therefore, that there should be an influential party in the Storthing in favour of annual parliaments; but a small majority is opposed to the project, and the people view it with displeasure, as the annual payment of their representatives would, of course, involve them in additional taxes, a serious evil in a poor country like Norway.

On a certain occasion, purely out of curiosity, we asked a Government officer in this country, of

high rank, if he thought the members of the Storthing were ever bribed. "Most certainly I think some of them are," was his reply, "but not to any extent. You see many of these men are poor, and are, consequently, open to bribery, but that could only happen in some great emergency."

No national assembly in the world is more democratic than the Norwegian Storthing. As a proof of this statement, we may mention the following incident. Until recently, the triennial meetings of the Storthing have been held in an ancient building which was too small for the purpose, and altogether too shabby in its appearance. Some of the committees were obliged to hold their sittings in rooms lent to them for a time by the University. But during the last three years, a plain but substantial building has been erected in the Carl Johan Street at Christiania, within sight of the royal palace, which is, in fact, the New Parliament House. One peculiarity in this public edifice is, that instead of fronting the street as it ought, it faces the King's Palace. Now, the reason assigned to us by a sturdy Norwegian gentleman for this singularity was, that it was intended as a hint to the King that if he did any act that was unconstitutional, the national assembly would be on the look out for it, and would act accordingly.

As the members of the Storthing are paid for their labours, they are hard-workers, and, whether in committee or in public speaking in the house, they do their best to earn their money. As to their personal appearance, there is a great similarity between them and the members of the "Assemblée Nationale" of Republican France in the days of the revolution. The true democratic type may be observed in both countries. There is the heavy, determined countenance, the bullet-shaped head, the beetle brows, the studied slovenliness of dress, the loud, arrogant, and vulgar voice, the truculent candour, and fanciful good-will, which are always observed among popular representative men on the Continent. At the same time, it must be confessed that the Storthing is popular in Norway, and, taken altogether, the people have reason to be satisfied with it.

As regards the commission of crime, it may be said that Norway contrasts favourably with other countries. Petty thefts are common among the lower orders, but higher crimes and offences are almost unknown. Where there are no receivers, there are generally no thieves, and if a thief in Norway were to break into a house, and obtain a rich booty, he would hardly know how to dispose of it. There are no "dealers in marine stores" in this country; and

although a pawnbroker is to be found in every large town, he is always under strict supervision. The pawnbroking business at Christiania is, we believe, a Government concern. A small charge only is made for interest, when money is lent on pledge, and "my uncle" is regarded as a benefactor in Norway, rather than otherwise. As for rural districts in this country, robberies are, comparatively speaking, unknown, and the inhabitants are by no means particular in fastening their windows at night, in some places it is not even considered necessary to lock the front door of the house at night, and a robbery in the place would create as much excitement as would a murder of unusual attrocity in an English village. We do not intend, in saying this, to make our countrymen in Norway careless, for a Norwegian peasant has a weakness for leather straps, and will filch them, and any other small article from the traveller, if he has a chance. Although Norway is certainly a more moral country than Sweden, that is not saying much for it. The social evil is under the control of the police, and is kept in check by many stringent regulations. Illegitimacy is much too common, although not so much so as in Sweden. If a Norwegian woman has three illegitimate children, she is not punished, but if she exceeds that number she is sent to prison. The father of more than three illegitimate children is

sent to prison, and is obliged to work on the public roads.

The law of divorce is far too lax in this country. If married people get tired of each other, they separate by mutual consent, and having informed their parochial clergyman of their intention, they appear before him, tell him they wish for a divorce; they are divorced without further trouble, and they are then at liberty to contract other marriages with whom they may think fit. The following story, related to us by a Norwegian lady, is characteristic. A Norwegian gentleman of good means lived very happily with his wife for some years. At length the lady met with a man whom she preferred to her husband. She informed the latter of the fact. He, easy, good-natured man, formally agreed to a divorce, and the wife married the man of her choice. The first husband attended the second wedding of his wife, and was afterwards a regular visitor at the house. Such an incident as this shows a want of proper moral feeling in Norwegian society. While on this subject, we may mention a singular example of loose moral feeling which came under our observation while residing at Christiania. One day a Norwegian friend, a professor of the University of Christiania, called upon us, and said his niece was engaged to an Englishman in the town, whose

character he was anxious to ascertain from us before giving his formal consent to the marriage, as he was the young lady's guardian. We told him we knew very little of the individual in question, but as we had seen him at the Consul's dinner table, we supposed he was respectable, although consular notice was not always the best guarantee of character. Our Norwegian friend left us, and we heard nothing more of the matter for some time, but one day we stopped to have a short conversation with a notorious Christiania gossip, when we inquired if the professor's niece was married to the Englishman yet.

"Why, don't you know?" was the reply to our inquiry. "The first wife will not give her consent."

"The first wife will not give her consent?—what first wife?"

"Oh! you do not appear to know that A. has a wife in England."

We felt somewhat bewildered at this singular statement, but were informed that the Englishman had already a wife in England; and as her husband was obliged to support her, she would not come out to Norway, and consent, before a clergyman, to a divorce. The most singular part of the affair was, that the professor's niece still continued to walk out

with her Englishman, hoping, we presume, that his wife would some day relent, and agree to a divorce.

Although serious crimes are almost unknown in Norway, it must not be supposed that the country enjoys an entire immunity from murders, burglaries, and other offences against the law. There are two large prisons in Christiania—one for males, and the other for females; and men who are strongly suspected of having committed capital crimes, and have been found guilty without the offence having been positively proved against them, are sentenced to work in chains, and are confined in the fortress at Christiania.

The prison for ordinary offenders at Christiania, is a large brick building, and is situated near the old town of Opslo, at present one of the suburbs of Christiania. It has accommodation for two hundred and forty prisoners. No prisoner is admitted who is under eighteen years of age. The prison itself is clean and well managed; it has a gaoler and chaplain, who have official houses within the walls, and there are a sufficient number of warders. One salutary regulation is that the chaplain does not pay daily visits to the prisoners, but goes to see them only on certain occasions. In fact, the visit of the chaplain is considered in the light of a reward for good conduct. If a prisoner feels uneasy in his

mind—a by no means uncommon occurrence—and wishes to see the chaplain, his request is immediately complied with.

The ticket-of-leave system does not prevail in Norway, and by the judicious treatment of prisoners while in confinement—in fact, by blending severity with kindness—the re-committals are not numerous. The prisoners in this gaol are confined for from four months to four years. During the twelve years it has been built, only one escape has taken place, and then the man was soon recaptured. He must have possessed the agility of a cat, for he contrived to creep through a window in the second story of the building, through a hole a little more than a foot in width, whence he dropped a considerable distance to the ground, and then scaled a very high wall. It was almost a pity, after so much trouble and perseverance, that the unfortunate fellow did not get clear off.

We were taken into a cell in which a former member of the Storthing was confined. We inquired his offence of the chaplain, and were told it was for "forgery." The unfortunate prisoner appeared to be an educated man, for several small paintings in oils, the work of his own hands, and very fairly done, adorned the walls; and one or two scientific works were on his small table. He had

been, at one time, sheriff of his district, when it had often been his duty to apprehend offenders; and now, by a singular fatality, he was confined as a prisoner himself.

We often hear complaints in England that our prisoners are confined in palaces, and are fed on too generous a diet. We did not expect to find, however, that the prisoners in this Christiania gaol were fed more generously, and with even better provisions, than are given in county prisons in England. But so it was; the prisoners in this prison receive, daily, so much meat, "without bone," cocoa, excellent bread, vegetables, milk, sugar, and even butter and beer. They have no crank work in the prison, and the only actual punishment appears to be solitary confinement. Each prisoner works at some useful trade, while many of them are skilled workmen.

The most interesting part of the prison is the room which is called the "bazaar." Here are to be seen the various articles, many of them very ingenious, which are made by the prisoners. In one place are to be seen beautiful carvings, in birch-wood, representing scenes of Norwegian peasant life, which are, in realty, works of art. Then there are spoons, paper knives, rings for napkins, salad forks, hat brushes, and other articles of the same kind in wood, all more or less ornamented with carving. In

another part of the room are mats, brushes, articles of wearing apparel, wooden shoes, buckets, and other useful things, all made by the industry and skill of the prisoners; while one ingenious individual has carved a model of an ancient Norwegian church in wood, which would probably gain a prize at an international exhibition. Any article in this bazaar may be purchased on the spot, or at a shop in Christiania, which does a good business by the sale of articles made in this prison.

The convicts condemned to penal servitude for life, are confined, as we have said before, at the fortress of Christiania. They labour on Government works, and on the public roads,—and always in chains. They are guarded at their work by soldiers, with loaded muskets. One of these once effected his escape, and remained concealed for many months just outside the fortress. When the hue-and-cry was over, he managed to get out of the country. One simple-looking youth among the prisoners, of a fair complexion and amiable countenance, was pointed out to us as being condemned to penal servitude for life, for a very horrible murder, committed under "extenuating circumstances." Four other prisoners were Lapps, who had been engaged in a religious riot in Norwegian-Lapland, when an unfortunate man was killed. Ten of the ringleaders

of the riot were tried: two were executed, and the eight others were condemned to penal servitude for life,—a dreadful sentence, when we consider that these unfortunate men led a wandering life, and would feel terribly the loss of their liberty. Four of the eight soon pined away, and died; the remaining four are strong, healthy-looking men, and appear to be reconciled to their fate. Two of them have constantly a good-natured grin on their faces.

Prisoners of state, who are condemned to imprisonment for treasonable acts against the Government, are confined in the ordinary prisons. It speaks well for the working of the Norwegian constitution, that during a period of forty years, only three persons have been confined for offences against the state, and, we believe, they were only imprisoned for participation in an ordinary riot.

Criminals found guilty of capital crimes in Norway, when condemned to suffer the penalty of death, are decapitated with a sword—a barbarous punishment, as the executioner has often to give more than one stroke before he severs his unfortunate victim's head from the body. The execution takes place on the precise spot where the murder was committed. This has doubtless a salutary influence on the ignorant and debased, but must be a trying ordeal for the respectable inhabitants of some quiet country

village who have had the misfortune to have a murder committed in their midst. The murderer must also be proved to be guilty before he can be executed, and it therefore happens very frequently that he gets off with penal servitude for life, and that, too, when he has been convicted on the plainest circumstantial evidence. But some person must have positively seen the murder committed, otherwise the executioner loses his victim. When a murder has been committed by two or more persons, if one of them, who has not really dealt the fatal blow, turns approver, the murderer is executed on such testimony, if supported by collateral evidence. If a man tried for murder, and only condemned to penal servitude for life for want of clear proof of guilt, should afterwards in prison, and under the influence of remorse, confess his guilt, he receives no mercy, but is conveyed to the scene of his crime, and is there decapitated.

CHAPTER XII.

THE CLIMATE OF NORWAY—SEVERITY OF THE COLD—CURIOUS EXPERIMENT—FROST-BITE—ITS REMEDY—CURE FOR FROST-BITE IN LAPLAND—THE GULF STREAM—ICE IN THE CHRISTIANIA FJORD—TROPICAL SUMMERS—THE MOSQUITO IN NORWAY—ITS INFLUENCE ON THE REINDEER—FROZEN PROVISIONS—METHOD OF CONVEYING TIMBER IN WINTER—THE SLEDGE—THE SKIE—RIVAL PARISH CLERKS—HORSE RACES ON THE ICE—THE KJŒLKE—FUR COATS—THE EFFECTS OF FROST IN LAPLAND—THE FROZEN SERMON—INFANT BAPTISM IN WINTER—A NORWEGIAN ARCHBISHOP AND THE POPE.

As very little is known in England of the climate of Norway, we purpose to devote a chapter to some account of it. The short Norwegian summer is very hot, often oppressively so, while the long and dreary winter is cold in proportion. At the same time the climate is remarkably healthy, and suits Englishmen very well whose constitutions are not delicate; but we would by no means recommend an invalid to think of wintering in this country.

During some winters the cold here is intense. In the northern parts of the peninsula the glass sometimes marks 45° below the zero of Fahrenheit. It is a peculiarity of this intense cold, that it is not

felt so much as one might suppose; unless a person is travelling, or walking quickly, when the motion of the air causes the temperature to be almost unbearable. The cold appears to have the effect of freezing the wind; and were it not for the appearance of ice in all directions, people would hardly be aware that the weather was so bitterly cold. We have been informed that when the atmosphere is in this state, although the cold is not so perceptible as one would fancy, yet if a person were to ascend to the uppermost story of a house, and throw down from thence a basin of warm water, it would be a lump of ice by the time it reached the ground. Those parts of the body that are exposed to the atmosphere are subject to frost-bite; and it will sometimes happen, when you are walking in the streets of a Norwegian town in winter, that a friendly passer-by will stop you and say, "Sir, your nose is frozen;" the said nose being so void of feeling, that if it were pierced with a needle no sensation of pain would be experienced. When the face is frost-bitten in this manner, the skin loses its healthy appearance, and the circulation of the blood stops in the affected part, and the flesh looks like white wax. The only efficacious remedy is the application of snow to the frost-bitten part, which causes the blood to circulate again; but it must be

done immediately. We once met a gentleman in Norway who, when travelling in Finmark, or Norwegian Lapland, in the middle of winter, had the misfortune to get his face frost-bitten. Unfortunately, as is too often the case in such emergencies in this country, he was not aware of the accident until it was too late to apply snow with any salutary effect. He suffered much, more perhaps in mind than in body, as in all probability he would be disfigured for life. Luckily, however, he happened some time after to fall in with some Lapps, and took up his quarters with them for a few days. Among these Lapps was a venerable female, who recommended our friend to apply the oil extracted from a reindeer cheese to the frost-bitten countenance. He adopted the old lady's advice, and effected an instantaneous cure.

The sea on the western coast of Finmark is never frozen, because it is there influenced by the Gulf Stream, which keeps it at a moderate temperature throughout the most severe winters. Now, the Baltic is frozen in winter, because its waters are shallow, and many large rivers flow into it, thereby lowering the temperature. The Christiania fjord is not frozen in winter, except near the town itself, because its waters are deep, and the rivers which empty themselves into the fjord are small and un-

important. The rivers of Norway are always frozen in winter.

Although the winters in this country are severe, the summers are equally hot—even tropical in their heat. In Finmark certain districts are so troubled with the mosquito in summer that the Lapps cover their faces with a disagreeable pigment, which preserves them from the bite of that unpleasant insect. The wild reindeer in Lapland suffer so much from the bite of the mosquito, and hold it in such dread, that if in their rambles they come into a locality where the insect abounds, an immediate stampede is the consequence.

The climate of Christiania is very pleasant throughout the year; its temperature is equable, and although the cold in winter is severe, it is not unpleasantly so, on account of the dryness of the air.

It is a common thing in Norway to see whole pigs brought into the market, in winter, frozen hard, and of course dead, in which state they are kept for a considerable time, and are gradually cut up into pork and eaten as required. Large quantities of ice are exported, and especially to England. The blocks of ice are cut in squares of a yard, and are about a foot and a half in thickness. One London ice-firm has rented an island with a small lake in it, in the

Christiania fjord, on a lease of 50 years, the ice of which is said to be particularly good. Numerous ice-houses may be seen in the fjord, between Christiania and the sea.

It is an old saying in England that a green winter makes a full churchyard, and a mild winter in Norway is a positive misfortune. Snow, and plenty of it, is what is wanted in this country during the winter. Not only do the lower classes make a great deal of money by the hire of their sledges, but snow on the roads and ice-bound rivers is absolutely required for the transport of the timber, on which the prosperity of the country so greatly depends. The trees are cut down in inland places, and are conveyed by sledges, or are dragged in logs, over the snow to the nearest river, where they are placed on the ice, and where they remain until it breaks up in the spring, when they are floated down to the sea for exportation. As this timber has, most likely, to be conveyed over marshy ground, as well as over numerous small streams of water, a winter unaccompanied with much snow and frost is always injurious to trade. Under such unfortunate circumstances, it will be easily understood that large quantities of timber, which ought to be conveyed to the sea, are obliged to be placed in store. On the other hand, if there is plenty of ice and snow, the timber is easily

conveyed to the seaside, where it is stored in large yards; there it remains some time to get seasoned, when it is sent in ships to England, Holland, and other countries.

Ask a Norwegian which season of the year he prefers, and he will answer without hesitation that he likes winter best. Then is the time for balls, dinner and supper parties, masquerades, and, above all, for sledging excursions on the snow. The horse of each sledge is bound by law to carry a small bell on its neck, which not only makes a musical tinkling in the dry, frosty air, but also prevents accidents; for the sledge runs at a very rapid rate and without noise over the snow, and woe betide the luckless pedestrian who does not hear the bell of the sledge-horse, and so get out of the way of the sledge as it comes whirling along. Another mode of getting over the snow in Norway is by means of the *skie*, or long wooden skates. These snow-skates are ten feet long, have a thong in the centre in which to place the foot, and are propelled by means of a pole. People who are accustomed to them travel with them at a great pace, and when the snow is on the ground the hunter puts his feet into them and pursues the bear and elk. The following is mentioned as a proof of the rapidity with which a man can proceed on the *skie*. Some years ago, in the middle of

winter, intelligence reached Christiania that a *klokker*, or parish clerk, was required immediately in a district at a long distance from the town. Two candidates started for the place; one of them went on horseback, the other on *skie*. The man on the *skie* arrived first, and obtained the vacant situation.

The water of the Christiania fjord near the town is not salt, so it freezes readily in winter. The ice is generally so thick that a heavily laden waggon and horses can cross over it with perfect safety. This is only the case, however, near the town, and at a distance of a few miles the navigation is open. Horse races are annually held on the ice near Christiania, which are attended by several thousands of men, women, and children. The course is marked out by flags stuck in the ice, and the horses race in sledges. Refreshment booths are erected, and fires are made on the ice. The crowds of people who come to see the sight, the horses running, the gay-coloured flags, the shouts of the spectators, and the snow-clad hills on all sides, render the sight both novel and interesting. Then, to add to the excitement, the ice surges and cracks in all directions under the masses collected, sorely trying the nerves of the timid. The horses appear to like the sport even better than the people, and do their best to earn the applause bestowed on them.

Then another amusement on the ice in this country, is that of the *kjælke*, or small sledge, on which two persons are seated, the one higher than the other, and which is propelled by two iron-tipped sticks in the hands of the hindmost passenger. These hand-sledges run very rapidly over the ice, as fast or even faster than a horse can gallop. A small sledge is also used for running down low hills. This is the veritable *Montagne Russe*, which was very common during a severe winter in Paris, some years ago. Two or three persons seat themselves on it, and work it with their feet a short way down the declivity, and the impetus thus given sends it with incredible swiftness to the bottom. We have seen the King of Norway at a *kjælke* party, enjoying the fun, and mixing as affably with the people as any private individual.

The winter clothing in this country is necessarily very warm. Furs are generally worn, and are much cheaper than in England. Travellers on a journey in the depth of winter wrap themselves up in huge fur coats, which are usually made of wolf-skins, and even the poorest peasant wears a fur tippet and muff. A coat made entirely of fur costs about ten pounds, and will last a lifetime, if properly cared for by being frequently shaken in summer, to drive away the moths which abound in Norway.

The following story is related in Norway as a proof of the effects of frost in Lapland. In those regions clergymen are scarce, and there is only an occasional service in some of the churches, and people come from all parts in sledges, by boat, and on horseback, to meet the clergyman, whom they will probably not see again for some months. Now it happened on one particular Sunday, in the middle of winter, when the frost was even more severe than usual, that the officiating clergyman arrived at a particular church to perform Divine service. After reading the prayers, he ascended the pulpit to preach; his sermon appeared to be of considerable length, but not a word of it was heard by the congregation. Each syllable as it fell from the preacher's mouth was frozen. The clergyman departed, the church was shut up until the following spring, when the same clergyman attended again. The *klokker* was in his place, the clergyman was in the reading-desk, ready to begin the prayers, when, *mirabile dictu*, a familiar sound was heard to proceed from the pulpit, and then the clergyman had the satisfaction of hearing, word for word, the sermon he had preached the preceding winter. It would appear that when the clergyman had preached the sermon, his words fell frozen into the little box in the pulpit, which is to be found in all Norwegian

churches. The sermon had remained frozen throughout the winter, and was just being thawed as the service was being commenced in the spring! Comment on this veracious story is unnecessary. We have no doubt many persons in Norway believe it.

It often happens, in Norway, during severe winters, that the bodies of dead persons have to be kept above ground for a considerable time before they can be buried. It is not pleasant to reflect that if your beloved relation or friend departs this life in Norway, in the middle of winter, he will probably be frozen as hard as a log of wood before he can be deposited in his last resting-place. It is also sometimes difficult to baptize children for want of the proper element. In fact, it has sometimes happened that children have been unable to be baptized during the winter for want of water. Many years ago, when Sigurd was Archbishop of Drontheim, a Norwegian wrote and asked him if it would be lawful, when all the water was frozen, to baptize with any other liquid. Sigurd wrote and consulted the Pope about it, and was informed by his Holiness that water alone could be used, and that children baptized by any other liquid "non recté baptizati sunt." We have seen the original letter in Latin, written by the Pope to Sigurd, and can therefore vouch for the truth of the statement. At any rate,

we have been told that it is by no means uncommon during very severe winters, in out-of-the-way places in Norway, when all the water is frozen, to baptize with beer, soup, or even with spittle.

In concluding this chapter, we may affirm positively that the climate of Norway is by no means so disagreeable as it is generally supposed to be in England. The hardy Norseman who resides in the most northern parts of his native country visits, perhaps, Italy, France, Greece, and other countries, and returns to his own land again to declare that there is no place like "*Gammel Norge*," or "Old Norway." Love of country is a very pleasant trait in the character of these people.

CHAPTER XIII.

THE DOMESTIC MANNERS OF THE NORWEGIANS—PATRIARCHAL CUSTOMS—A NORWEGIAN PATRIARCH—THE DOMESTIC LIFE IN TOWNS—HOSPITALITY—POPULARITY OF ENGLISHMEN IN NORWAY—THE NORWEGIAN BONDE, OR PEASANT FARMER—PECULIAR DRESS OF THE PEASANTS—THE NORWEGIAN PEASANT WOMEN—INTEMPERANCE—CORN-BRANDY—NORWEGIAN CATTLE—MILK AND CREAM—GOAT'S CHEESE—THE SÆTERS—SMALL FARMS IN NORWAY—PROSPERITY OF THE PEASANTS—A NORWEGIAN BEGGAR—THE PUBLIC BATHS AT CHRISTIANIA—THE PUBLIC SOUP KITCHEN—ITS MANAGEMENT.

A BOOK on Norway would be incomplete without some detailed account of the domestic manners and customs of its people. Although the hardy Northmen are behind the world in the cultivation of the arts and sciences, and cannot, on account of their poverty, make much progress in them, it must be confessed that no other people know better than they how to make the domestic circle loved and respected. Next to England, home ties and affections are more cultivated in this than in any other country. The Norwegian is an attentive husband, and does not trouble himself about domestic affairs, for he knows well that his *kone*, or wife, will attend carefully to them without his interference. He is also an affectionate father, and brings up his children

as respectably as his means will allow, while he maintains a patriarchal influence over all the members of his family, even when they are grown up. When the sons and daughters marry and leave the domestic roof, the parental influence is still maintained, and in all troubles and difficulties they still go to their parents for assistance and advice. In country districts all the members of a family assemble together under the parental roof at least once a year. Some have to come from very long distances, and by bad roads, but all come as a duty, and then it often happens that some aged patriarch sees his children and children's children gathered round him, and he lifts up his head and praises God that he has been spared to see the sight. In fact, the households and their management in Norwegian country districts remind one forcibly of patriarchal times. In making the above remarks we speak of the country districts, and not of the towns. In the latter, the domestic life is much more artificial, and consequently much more corrupt.

There is also another remarkable trait in the character of country people in Norway, and that is their hospitality to strangers. The passing traveller is still welcomed with open arms. He is taken in, has the seat of honour at table, has the best bedroom in the house given up to him, and goes on his way

astonished to find that in these civilised days there is still a nation in Europe who knows how to welcome a stranger, and give him bed and board, with nothing to pay. It is true, the traveller is a welcome guest in out-of-the-way districts, because he retails the news of the day, which is gladly received in places where newspapers are unknown, and where communication with the nearest town is only to be had once or twice a year. In former times the name of Englishman was a passport to the traveller which would admit him into any respectable family in the country. Time and increased knowledge of the world, as well as a large increase in the number of travelling Englishmen, has done away with much of their popularity, although the sentiment still exists to a certain extent.

The Norwegian *bonde*, or peasant-farmer, is a hardy, honest son of the soil, who farms his own scanty acres, and manages, by industry and frugality, to support his family on the proceeds. The women are excellent household drudges, and do all the work of the house without complaint. They make their own coarse cloth and linen, and whenever they have a moment to spare they are busy at their spinning-wheels. The men wear a peculiar kind of dress, which varies in different localities. It for the most part consists of a short jacket of coarse

blue cloth, knee breeches, coarse worsted stockings, shoes with silver buckles, and a red night-cap. In many places the jacket is white, and invariably very short in the waist, so as to give the wearer as ungainly an appearance as is possible. On festive occasions, two and even three jackets are worn, one of them having heavy silver buttons. Singular costumes prevail in some localities; for example, in Sæterdalen the men wear a dress the style of which has been handed down from generation to generation. In those primitive regions, when a *bonde* is married he strikes the rafters of the house with all his might, with a sword, on his return from the wedding; and the notch is allowed to remain, so that his children afterwards, if he is blessed with any, may see what his prowess once was. The peasant woman's dress is also peculiar. It consists of a long gown of coarse wadmel, having no waist, but hanging from the shoulders, and which causes the wearer to resemble a bundle of hay. The head remains uncovered, while the hair is generally luxuriant, and, in nine cases out of ten, of a light flaxen colour. It is brushed back from off the face, and is tied in a knot behind, over which is placed a calico covering, embroidered with gay-coloured cotton, which forms a peak. A clean but coarse linen apron is always worn, which is as white as

snow; and the feet are covered with thick shoes, which are fastened by silver buckles. These peasant women look healthy and strong, and have rosy complexions; but they are seldom handsome, and often become very ugly as they grow old.

In the fertile districts of Thelemarken many of the peasant-farmers are wealthy, and men as well as women wear massive silver ornaments; the silver brooches are heavy, and of peculiar workmanship, and are much sought after by travellers.

The Norwegian peasants are honest, thrifty, and industrious, but intemperance is their besetting vice. Some years ago each *bonde* was allowed to have a still, for the manufacture of corn-brandy, or finkel, on his own premises. The consequence, of course, was a shocking amount of drunkenness. The permission is no longer given, and the evil has considerably abated, but it is even now too prevalent among the people. This corn-brandy is a very strong spirit, and almost takes away the breath of a person who swallows a glass of it for the first time. It is distilled from corn, and also from potatoes. A liking for it is soon acquired, although its taste at first is not pleasant, being something like that of rectified spirits of wine, with a strong flavour of caraway; but it is surprising how soon, and imperceptibly, the palate relishes it. Few Norwegians sit

down to a hearty meal without taking a small glass of it, but it must be very injurious to the digestive organs. No one in the country is now allowed to manufacture or sell it without a license, but we are informed that illicit stills are at work in many country districts. The best and purest finkel is said to be made at Drontheim.

The Norwegian cattle are small, but strong and hardy. The ponies—for horses are seldom seen except in one or two of the large towns—are sure-footed little animals, and are much petted by their owners. The Norwegian peasant is proud of, and merciful to, his beast. He will even shed tears of rage if he sees it ill-used by the traveller who hires it. He has many terms of endearment for it, and calls it his "beauty," his "little maid," his "treasure," &c.; and the little animal is so sagacious that it easily recognises its master's voice, and will obey no other. The cows are neat but small, and yield a large quantity of delicious milk and cream on very poor keep. A welcome dish to the poor and rich alike in Norway is sour cream. It is brought to table in a large dish, and all present help themselves with spoons, dipping them at the same time into the same dish: not a very nice way of helping oneself to food. Goats are to be found in all parts of the country; and a cheese made of goats'-milk, called

mjös-ost, is very common and cheap; but it is not much liked by foreigners, for it appears to be flavoured with brown sugar. It is said, however, that when travelling in other countries the Norwegians have a craving for this cheese, as well as for their sour rye-bread, and find it difficult to do without them. It is said also that a Norwegian gentleman once sent one of these cheeses to a friend in England. Now, it must be explained that a *mjös-ost* is in shape like a brick, and of the colour of Windsor soap. When, therefore, the cheese above mentioned reached England, the Custom House officers stopped it, and charged it with a heavy duty, mistaking it for a lump of diachylon.

In summer the cattle in Norway are driven to the mountains, and are kept there until the autumn, when they are driven down to the lower grounds, where they remain until the winter, when they are housed. They are generally attended in the mountains by girls, who live in *sæters*, or small hovels, built on the mountain-sides. These *sæter* girls milk the cows and goats, make the cheese, and store it on shelves until an opportunity offers of sending it down to the farm. These *sæters* are the only places of entertainment for the sportsman or traveller when requiring refreshments or rest on the mountains. These hovels are often only a heap of stones, with

one hole for a window, and another to let out the smoke, but they are frequently real havens to the weary and benighted wayfarer, who is only too glad to find shelter in one of them.

It is a time for rejoicing and merrymaking when the cattle leave the low grounds in spring for the mountain pastures, and especially it is so for the poor animals themselves, who have been cooped up in the farm-buildings all the winter, and are delighted to get a little fresh air and green grass again. The head of the family accompanies his children on the occasion, and drives the cattle before him. Their friends arrive from various parts, and make merry when the *sæter* is gained. A wandering fiddler soon turns up, who has scented the affair, and drops in at the critical moment, when the young people are ready for a dance. It must be a monotonous life for these *sæter* girls, but although they are obliged to live alone on the mountains while they are tending the cattle, very often far away from their homes, no harm ever happens to them, and the passing traveller always treats them with proper respect.

The system of small holdings in Norway has one salutary effect. It makes the people independent, and there is but little poverty among the lower orders. There are many beggars in the towns, but they are less importunate than in some other countries.

At Christiania the beggars in the streets are rather civil than otherwise, and we remember once on being asked for alms, and on pleading the excuse that we had no small change, the beggar coolly produced a purse and gave us small coins for a sp. dollar-note. The man's coolness tickled our fancy so much that we gave him a trifle for his impudence. The lower orders in this country are so well cared for by the municipalities in towns that there is no excuse for beggars. At Christiania there are, also, excellent public baths, as well as an institution at which working men may obtain a wholesome dinner at a very moderate charge. The Christiania Dampkjökken, or steam-kitchen, as it is called, is a large brick building, which stands in the centre of the town. It is somewhat in the style of houses built in Holland in the sixteenth century, and, like all public buildings in Norway, is more useful than ornamental. It was erected a few years ago by a few philanthropic individuals, and is certainly a great boon to the working-classes. All the eatables are cooked by steam, except on one day in the week, when roast meats are served out. The building contains a large dining-hall, a large kitchen with six huge boilers in it, a cooking range for roasting meat, as well as offices for the inspector and his assistants. The machinery for heating the boilers is placed under the

kitchen, and the furnace is outside the building, in the yard. The working staff of the establishment consists of an inspector and his assistant, a man-cook and his assistant, a ticket-clerk, an engineer to look after the machinery, a man-of-all-work, two male attendants for the *spiese-salon*, or dining-hall, and fourteen women servants. The management is excellent; the diners are bound to obey certain regulations, on pain of being turned out; everything is clean, and the food is well cooked. The charge for dinner is very moderate. Each person has to pay about 4½*d.* for a substantial meal, consisting of bread, soup, meat, vegetables, and sometimes pudding. One excellent arrangement is that persons outside can send to the kitchen for their dinners, and eat them at their own houses. Many respectable people do this, and thus save themselves the trouble of cooking. As many as 266,225 persons have dined inside the building in a single year, while 145,326 persons have sent for their dinners during the same period. This is a large number in a town of 50,000 inhabitants, and is a convincing proof that the institution is popular. It pays well, and returns four per cent. to the shareholders.

CHAPTER XIV.

THE FISHERIES OF NORWAY—THE HERRING FISHERY—A NORWEGIAN PROVERB—SALTING THE HERRINGS—THE HERRING NET—PECULIARITIES OF THE HERRING—WHEN IT MAKES ITS APPEARANCE OFF THE COAST OF NORWAY—THE HERRING GULL—THE FISHERMEN—THEIR HARD LIFE—THE COD FISHERY—LOFFODEN ISLANDS—THE COD BANKS—NUMBER OF FISH TAKEN ANNUALLY — COD-LIVER OIL — DESCRIPTION OF THE LOFFODENS—THEIR PRODUCTS—THE FAMOUS MAHLSTRÖM—THE DEPTH OF THE COD BANKS—THE LEISTER—FISH PUDDING—SMOKED FISH IN NORWAY.

THE principal wealth of Norway consists in its fisheries. These are to be found on its west and northern coasts. The herring fishery is carried on about Stavanger and other parts of the west coast, while the cod fishery is principally in the neighbourhood of the Loffoden Islands, and on the west coast of Finmark. The town of Bergen, the former capital of Norway, carries on a very considerable and lucrative trade in the export of stock-fish or salted cod. Thousands of barrels of cod-fish and herrings are sent annually from Bergen to Spain, Portugal, and other Roman Catholic countries. The Roman Catholics eat the fish on their numerous fast days.

The herring fishery commences with the new

year, and lasts for about three months, and sometimes longer. It is also carried on for a short time in the autumn. The peasantry on the west coast of Norway, and especially about Stavanger, depend for their subsistence on this trade. Great precautions are observed in watching the shoals of fish as they approach the coast; for the letting down of the nets for a draught is a serious business, and it is, therefore, necessary that the shoal of fish should be sufficiently large to cover the trouble and expense, which are great. The men who let down the nets do their work with much shouting and noise, although they carry on their operations under the orders of a head man or captain. They have a Norwegian proverb to this effect, which is supposed to describe any scene of noise and confusion, "Det var som om man skulde ved med en silde-net," or, in English, "That was as if a herring net should be brought up." As soon as a cast of the net has been made, the boats approach to take out the fish. This is accomplished by means of a large basket, fastened to a long pole. Sometimes the fish are too numerous to be all removed at one time, and when such is the case, the net is fastened, and this is called *en laas*, or a lock. When a sufficient number of fish are taken into the boats, they are conveyed to the shore, where they are salted down in barrels. An incision

is first made in the neck of the fish, so as to enable the brine to penetrate easily.

The herrings taken off the Norwegian coast appear to be smaller in size than those caught off the English coast. This is, perhaps, owing to the fact that the meshes of the English fisherman's net must, according to law, be of a certain size, so as to enable the smaller fish to pass through and escape; whereas no restriction of the kind is imposed on the Norwegian fisherman, and he is at liberty to take as many fish, and of such size as he likes.

The herring appears to be a timid and fanciful fish, and abandons certain parts of a coast which it has frequented for years, for no cause that can be discovered by scientific men. For this reason it frequently happens that the herring fishery in this country varies very much, and it is not so good in some seasons as it is at others.

The herrings make their appearance off the west coast of Norway in immense shoals (*stimle*) by about the beginning of January, and are pursued by whales, seals, and other large fish, as well as by gulls and other large sea birds, who devour great quantities of them. The herring-gull (*Larus argentatus*) is common on the west coast of Norway, and is always welcomed by the fisherman, who knows when it makes its appearance in any number off the

coast that the herrings are not far off. This species of gull skims the surface of the water, and preys on the young fish, who, in their sportive gambols, come up to breathe, or to throw themselves into the air.

To give an estimate of the importance of this fishery, we may mention that no less than 800,000 barrels of salted herrings are put on one side during a single season, extending over three or four months, to say nothing of large quantities which are sent to market, and are eaten while they are fresh. The barrels of salted fish are exported from Bergen and Stavanger, not only to the ports of the Mediterranean, but also to many towns in Norway; for the peasants of this country live for the most part on salted herrings during the winter. Fresh herrings may be purchased at Christiania, during the season, for about 4*d*. the score.

As the herring fishery in Norway is carried on during the winter months, it is attended with much hardship. Many thousands of poor people collect on the west coast of Norway, and accommodation for them is very scanty. They dwell in huts, and are much exposed to the inclemency of the weather, for the climate of that part of Norway is very damp, and exposed to incessant fogs. These poor fishermen are a quiet and orderly race, and the hard labour

in which they are engaged from morning to night allows them no time for quarrels and disputes.

The Loffoden, where the cod-fishery is carried on, is a group of islands, extending from Bodö, the capital of Nordland, to some distance beyond Tromsö, the capital of Finmark, or Norwegian Lapland. Their southern extremity is twenty miles from the mainland, which the islands gradually approach, until farther northward they form a channel. The inhabitants of Bodö, Tromsö, Hammerfest, and of other places in the north, depend very much on the fisheries. About 16,000 fishermen assemble on the Loffoden group by about the beginning of February, when the fishery for cod commences, and lasts until the middle or end of April.

The fish are found along several "banks," as they are called, under water, and at various distances from the shore, and are supposed to resort there for the purpose of depositing their spawn; as these banks are protected by nature from the winds and storms, and the fish can remain about them undisturbed. The number of fish taken annually varies from twelve to eighteen millions, which yield 20,000 barrels of cod-liver oil, besides many thousand barrels of cods' roe. Cod-liver oil is very cheap in Norway, as well as very pure and good, for its yield

is so abundant that it is not worth while to adulterate it. The dried cod is called stock-fish, which is not only sent—as we have said before—to Spain and other Roman Catholic countries, but also to Russia. A more detailed account of the Loffoden Islands, with a brief description of the famous Mahlström, which is supposed in England to suck large ships and whales into its capacious maw, may, perhaps, be interesting to the general reader.

The Loffoden Islands are about 300 English miles in length, and stretch from south-west to north-east. At the south-western extremity of Röst they dwindle down to a few low rocks. The highest summit of the group is more than 3,000 feet above the level of the sea. The principal islands are Værö, Moskenö, Flagstadö, East and West Vaagen, and Hindö. The termination ö in the Norwegian language signifies *island*. The islands form the outer or west side of the west fjord, and it is in this part that the cod-fishery is carried on.

The west fjord is the most extensive of all the fjords on the Norwegian coast, and, besides its broad entrance, which is more than sixty miles wide, it has many narrow sounds, through which the mighty ocean ebbs and flows. Between these narrow sounds the tide naturally runs stronger than in the broader fjord. At the Mahlström the tide runs stronger

than anywhere else. The most rapid rate of the tide in winter is, however, not more than six miles an hour, but the depth of water is so great that there are few places where it can be sounded, and when it can the depth is from eighty to two hundred fathoms.

Röst, the most south-west extremity of the Lofodens, is sixty miles from the mainland, and is composed of a group of small islands, only one of which is inhabited. There are good harbours, but it requires a pilot acquainted with the coast to find them. There is a church on the principal island; but ships keep at a respectful distance from the group, as there are many dangerous shoals near them.

Værö, next to Röst, is also surrounded by dangerous shoals, and is difficult of approach. It has a good harbour on its east side, and a pretty considerable population; it has also a church and a resident clergyman. It is twenty-one miles in circumference, and is inaccessible on the north-west side. Barley ripens on this island, potatoes are grown, the pastures in the valleys are good, but the people depend chiefly on the fishery for their support. There are many strong currents round the island.

Between Mosken and Loppod point, on Moskenö, is the famous, but fabulous, Mahlström. The Moskenö is seventy miles in length and twenty miles in

breadth. It is thickly populated on its east side, and contains good harbours, but it is inaccessible on its west coast. The swiftness of the Mahlström depends on the wind and the state of the weather. With a strong west wind the current runs to the eastward, both with the ebb and flood. If the sea then gets up, the velocity of the current increases, and the sound becomes unnavigable. During stormy weather in winter, and even when a strong gale is blowing in summer, it is not safe to go through the channel; but with a leading strong wind, and in fine weather, there is no danger. To avoid the most dangerous part it is necessary to keep towards the Loppod point. So little is thought of the Mahlström by the people of those parts, that the frail barks of the country pass and repass at all states of the tide, except under the circumstances described above. Small boats actually fish in the centre of the Mahlström. Far from drawing in great whales, the fish like the current, and experienced fishermen knowing this, lay down their lines there.

The Loffodens are barren on the west, but fertile on the east side, while the pastures are good. Many sheep and goats are kept by the inhabitants.

The depth of water in the west fjord, where it can be sounded at a distance of fourteen miles from the Loffodens, varies from two to three hundred

fathoms. Nearer the coast are the cod banks. They consist of three terraces under water, without any gradual slope. The first bank, or terrace, lies at a depth of twenty or thirty fathoms, and extends to a certain distance, where it drops suddenly to the second, which is at a depth of from forty to fifty fathoms. The third ledge, or terrace, is from ninety to one hundred and twenty fathoms in depth. South of this shoal there is no depth at three hundred fathoms. It is to these natural ledges, or banks, the cod resorts, and here the fishery is carried on. The fish are conveyed to Bergen in clumsily built boats with a single sail, and which are called *jagts*, from which probably our English word *yacht* is derived. The odour of these boats, laden as they are with stock-fish, is by no means agreeable, and it is said they can be smelt at sea long before they heave in sight.

While on the subject of fishing, we may mention a peculiar way of capturing fish which is common to Norway and Scotland. The fish are caught at night by a trident, or barbed spear, called in Scotland a "leister," and in Norway "*en lyster*." A bright fire is lighted in a grating at one end of a boat, and the light attracts the fish, which come to see the blaze, when a man stands ready with the leister in the bow of the boat, so as to spear the fish as it approaches the surface of the water to look at the light.

A favourite dish in Norway is a fish pudding. This is made of fish from which all the bones are removed. The fish are then pounded, made into a paste, put into a tin dish, and baked in an oven. We once made a curious mistake at a dinner party at Christiania. Observing, as we supposed, a dish of mashed potatoes on the table nicely browned, we helped ourselves rather freely. The potatoes had a fishy flavour, and, inquiring the cause, we were told that we were eating a fish pudding. But the most remarkable edible in Norway is what is called *rak-öret*, or literally, rotten fish. It is fish buried in the ground until it is in a state of putrefaction, when it is taken up and eaten. The flavour may be imagined, but cannot be described; it is, however, considered a great delicacy by some people in this country. The Norwegians have certainly wonderful powers of digestion. They eat kippered salmon, red herrings, slices of ham, and German sausage uncooked, while the breast of a goose is smoked and eaten raw. They are great epicures in fish, and fresh fish must be brought to their doors alive, or they will not buy it. They have a way of boiling fresh cod-fish which is most delicious. The very small fish only are eaten, and the large fresh cod which are seen at the fishmonger's shop in England would not be touched by the poorest person in Nor-

way. Salmon may be purchased in Norwegian country places where English travellers have not raised the price of everything, for about twopence per pound. We have frequently purchased live lobsters in the Christiania fish-market for sixpence per dozen. Many thousands of lobsters are sent annually to London from Laurvig and other places on the south and south-west coasts of Norway. Considering the difference of price between Norway and London, the profits must be enormous.

CHAPTER XV.

CHRISTIAN NAMES OF CHILDREN IN NORWAY—ST. OLAF THE PATRON SAINT—HIS SILVER COFFIN—MUSIC IN NORWAY—OLE BULL—AN UNFORTUNATE SPECULATION—NORWEGIAN SCENERY—NATIONAL SONGS—SICKNESS AND DISEASE IN NORWAY—MEDICAL MEN—THE LAW OF PRIMOGENITURE—THE LEGAL AUTHORITIES—THE AMTMAND—HIS DUTIES AND POWERS—THE POLICE—THE ROYAL ARMS OF NORWAY.

THERE is a system of registration of births, deaths, and marriages in Norway which would be creditable to any country. Girls receive the names of Gunilda, Ingeborg, Hanna, Louise, Lina, and Christiania. Betsey is, as a name, more in favour than Elizabeth. Female servants, as a rule, receive sentimental names. At a Norwegian friend's house, at Christiania, the cook was called Angelina, and the housemaid Angelica. Boys receive the names of Carl, Hans, Olé, Peder, Ové, Oscar, and Olaf. The last name is that of the patron saint of Norway, and it generally happens that a boy in every Norwegian family is called after him.

St. Olaf was king of Norway in the eleventh century, and having justly offended his people by

many gross acts of cruelty towards those persons who refused to embrace Christianity, he was driven from the country. He went to Russia, and afterwards made his appearance at Throndjem at the head of 3,000 men. A body of 12,000 Norwegian peasants marched against him, and conquered him in an obstinate battle. Olaf himself was slain in the fight, and being afterwards considered a martyr for his religion—which he really was in one sense—he was canonised, and has ever since been known as St. Olaf.

The body of the slain king was placed in a silver coffin, adorned with precious stones, and was deposited in the cathedral at Throndjem. This silver coffin was for many years carried in procession through the streets of the town, and even pilgrimages were made to the shrine of the saint in the cathedral, until it was discovered that the honour thus paid to the remains of the saint and king excited feelings of superstition among the common people, when, in 1565, the body was buried out of sight in a vault of the cathedral.

The Norwegians are not by any means a musical people. A concert or two is given at Christiania during the season; but the attendance is seldom good. A conjuror is sure to be well patronised. We were once present at a concert in the town

which was under the patronage of the king, and at which he was present. The room was but half full, and the artistes, who came from Paris, lost money by the speculation. The king sent for the manager of the concert next morning, and very kindly paid his expenses out of his own pocket. The people have a great liking for theatrical performances, more so than for anything else: a sure sign of semi-civilisation. The legitimate drama does not take much; but a light comedy or a roaring farce suits the popular tastes. The best actors at the two theatres in Christiania are Danes. Operatic performances have been tried, but have failed. We have been informed that amateur theatricals are very common in some country districts.

The only musical genius that this country has produced is Olé Bull, the celebrated violinist who created a certain sensation in Paris and London some years ago. An English traveller has published a book on Norway, in which he states that Olé Bull got up an emigration scheme to America some years since, to which the general public subscribed, and disappeared one day with the funds. This is simply an absurd traveller's story; for Olé Bull still resides at Christiania, and we have frequently met him in respectable society there. It is true that from philanthropic motives he got up some kind of

project of emigration to North America, which proved a failure. He was himself the greatest loser by the speculation.

The Norwegians are great travellers, and are extremely fond of visiting foreign countries. Travel does not appear, however, to do them much good. They visit Italy, Spain, Great Britain, France, and Germany, and return to declare that Norway is the finest country that the sun shines on. This is, however, a pardonable weakness, and the Norseman is justly proud of his own interesting and romantic land. Next to Switzerland, Norway is, on account of the boldness of her scenery, better worth visiting than any other country in Europe. Its grand mountains, its magnificent waterfalls, its rapid rivers, and its fertile valleys, afford a most delightful variety of scenery to the traveller. It is not, therefore, surprising that, after a long sojourn in foreign lands, the Norseman returns home fully persuaded that there is no place in the world like Norway. During a long residence in Norway we never met with more than one Norwegian who expressed himself dissatisfied with his own country after visiting others. We cannot say this individual increased our respect for him by so doing. Perhaps no man is more patriotic than a true Norseman. His toasts and speeches at feasts, his national songs, his national costumes, all

exhibit a strong love of country. The hardy peasants in the rural districts would, on no account, lay aside the peculiar and uncomfortable style of dress, which has been handed down to them from generation to generation; while the daring exploits of their sea-kings and warriors are treasured up in the hearts of the people, and occasionally find vent in their ballads. We believe that the national song, *par excellence*, in Norway begins, "*For Norge, Kjempers Föde-land vi denne Skall udtömme,*" which may be thus freely translated into English: "To Norway, valour's native land, we drink with endless pleasure." Nothing delights a Norwegian more than to hear some passing allusion to, or some toast or sentiment founded on, this national song.

The Norwegians may be truly said to be a strong and healthy race of people. The men are tall and well made; while the women generally look healthy, although rarely handsome. There are, however, diseases that are peculiar to the country. Diphtheria at one time raged in most of the Norwegian towns, and carried off many adults as well as children. It first made its appearance at Throndjem, and is, therefore called the Throndjem sore throat. A sickness peculiar to some places in this country is called the *Rude-syge*. It is a frightful cutaneous disease, and is mostly confined to Bergen, and all along that

coast. It proves fatal after subjecting its victim to the most painful ulcers. The disease is said to be hereditary, and is probably the leprosy. Some persons affirm that it is caused by the people on the west coast of Norway living almost entirely on fish. Many persons also die of consumption here, while lunatics and idiots are very common. Another peculiar complaint, which appears to confine its attacks to females among the middle classes, is called the *bleg-sygdom*, or pale sickness. It usually affects young women, and under its influence the person attacked becomes of a pale green complexion, in which state she lingers for a considerable time, when death relieves her of her sufferings. This is, no doubt, an affection of the liver, and, as it does not attack males, but only females, we should say it is brought on by overheated rooms, want of proper ventilation, and of exercise in the open air. The men in Norwegian towns are constantly in the open air, while the women remain always within doors. Add to this the pernicious habit of drinking hot and strong coffee at all hours of the day, and one is not surprised to hear of the *bleg-sygdom*, and of other complaints among the gentler sex in this country. This fatal disease is not so prevalent as it was formerly, which is owing, no doubt, to better sanitary measures. The Norwegian women now take more

exercise in the open air than was once the case with them.

"If a person is taken ill in this country, he is obliged by law to consult a duly qualified medical man. A chemist is not allowed to prescribe the most simple medicines. The doctors are said to pay very little attention to their patients, unless they are seriously ill, and this is certainly a disadvantage, for although the physician may show his skill by bringing back his patient from death's door, prevention is at all times better than cure. We must, at the same time, confess that having experienced a severe case of illness, nothing could exceed the attention and skill of our Norwegian medical man.

Norway labours under the disadvantage of possessing no landed gentry. Men of capital are, therefore, not to be found in this country, while little encouragement is given to foreign capitalists. The law of primogeniture does not exist. In former times two-thirds of a man's estate were given to his sons, and the remainder went to the widow and daughters; but a few years ago the Storthing made a new law, by which all the members of a family share, and share alike. The land is, therefore, divided into small holdings, and although this system makes the people independent, it keeps them poor. The daughters of a family marry and take their

property with them. The eldest son gets no more than his brothers, and can, therefore, keep up no style, but settles down as a small farmer, and, most likely, engages in trade to increase his means. The wealthy classes are men in business, who have been fortunate in their speculations. The richest man in Christiania is a timber merchant, and next to him in wealth is a linen draper, who has been fortunate in business, and has realised what is called in this country a large fortune, perhaps twenty thousand pounds. It may be mentioned that the eldest son may purchase the shares of his brothers and sisters in an estate, but, for obvious reasons, this very seldom happens.

Although the Norwegians are a practical people, and possess much common sense, they are fond of going to law with one another, and that, too, on the most trivial grounds. The State does its best to overcome this propensity by instituting what is called a "Court of Reconciliation." If two persons have a dispute, they are obliged to bring it first into this court, and abide by its decision, unless the quarrel is of a very serious description. The judge of a district in this country is called a *Sorenskriver;* the judge of a town is styled a *Byfoged.* The former functionary appears to hold a position somewhat analogous to that of a justice of the peace in Eng-

land, while the latter resembles our borough magistrate. The most important government official in Norway is, however, called an *Amtmand*. The amtmand, who has an official residence assigned to him in the same town as the bishop, is called a *Stifts-amtmand*. This officer is the principal government official in his *amt*, or shire; in fact, he holds an office very similar to that of the lord-lieutenant of a county in England, with the difference that he receives a good salary for the due performance of his duties. He has the control of those branches of the legislature, the proper management of which concerns the public interests. He keeps the subordinate officials in order, and sees that they perform their duties properly. He assists the Government with information on such matters as require true and accurate knowledge of local circumstances and individuals. When any subordinate official desires to make a communication to the Government on any business which he thinks concerns the public welfare, or if he wishes to make a formal application for an increase of salary, or for a retiring pension, he makes his application through the amtmand, who lays it before the Government, if he considers it is of sufficient importance, and the answer is sent back to the applicant through the same official. It will be easily understood that the amtmand has

great influence and power. In the administration of justice, the amtmand is not a judge, but he has to control the judges. When any offence is committed, he decides if a prosecution is necessary, having in this respect the functions of a police magistrate. When the judge has pronounced sentence, the amtmand has to decide if an appeal may be allowed, and when the final sentence is pronounced the amtmand is obliged to see that it is carried into execution. This official has also other onerous and responsible duties—such as the survey of the prisons, the inspection of public roads and canals, the management of a minor's property, the control of sanitary measures, and the appointment of several subordinate officials. He is the chief magistrate of the municipality, and presides at the General Assembly of the amt, which is equivalent to being a chairman of quarter sessions in England.

In concluding this chapter, we may mention that Norway has an excellent body of police. There are about eighty policemen in Christiania, who are under the management of a head superintendent, and two or three lieutenants. When the King visits the capital he is, on his arrival, attended by a lieutenant of police, who rides in front of his Majesty's carriage. The Norwegian policeman is clothed in a long and cumbersome olive-coloured coat, orna-

mented with brass buttons bearing the royal arms of Norway—viz., a lion rampant, holding a battle-axe in its fore-paws. In summer he wears a cloth cap, and in winter one made of fur. He generally walks about with a smart cane in hand, probably to keep the little boys in order. He has, no doubt, arms concealed somewhere on his person. He is a lazy, listless individual, but tall and strong and formidable in street rows or public-house brawls. As a detective, the Norwegian policeman does not excel, but he is said to be acquainted with all the small gossip and scandal of every family residing in his beat, which he carefully imparts to his officer. He obtains his information, no doubt, from the servant-maids.

CHAPTER XVI.

THE ICELANDIC AND ANCIENT NORSE LANGUAGES—THE INTRODUCTION OF THE DANISH LANGUAGE INTO NORWAY—LITERATURE IN NORWAY—THE PROFESSORS OF THE UNIVERSITY OF CHRISTIANIA—THE ANCIENT NORSE AND THE ANGLO-SAXON—LANGUAGE OF THE NORWEGIAN PEASANTS—NATIONAL SONGS IN THELEMARKEN—THE ENGLISH LANGUAGE AND LITERATURE IN NORWAY—SIMILARITY BETWEEN THE ENGLISH AND NORWEGIAN LANGUAGES—THE NORWEGIAN GRAMMAR—HISTORY OF THE LITERARY MEN OF NORWAY—ANECDOTE OF HANSTEIN, THE NORWEGIAN ASTRONOMER.

THE Icelandic language and the ancient Norse are identical. This language was spoken in Norway until the end of the fourteenth century, when Norway became subject to Denmark, and gradually adopted her language. The reason of this was simple enough. The Norsemen, even from the extreme north, were compelled to go to the University of Copenhagen for their education, where they were taught, of course, in the Danish language. Nothing was left undone to make the minds and inclinations of these young men favourably disposed towards Danish ways; and when their education was completed, and they returned to their own country, and

entered the ministry, the army, the navy, or obtained some government appointment, they propagated their Danish tastes and proclivities. There can be little doubt but that in former times, all those government officials in Norway who exhibited Danish tendencies, were more certain of promotion than those who were patriotic enough to prefer their own language and literature, such as they were. The poverty of the country, likewise, did much to effect the change. The Danish literature came into fashion in Norway simply because the people were too poor to support their own literary men in publishing their works. This is a noticeable fact in the history of this country, that no standard works, at least only one now and then, are published in Norway. Some slight progress is being made in this matter, and educational works are now occasionally published at Christiania by Messrs. Capelen and Mr. Peter Malling. A political pamphlet sometimes makes its appearance, to make a passing impression on the public mind, and then to be heard of no more.

A stranger in this country would naturally expect that the Professors of the University of Christiania, who are learned men, would be more or less affected by the *cacoethes scribendi*, but such does not appear to be the case, which is unfortunate, for the best proof of their abilities would be the publication of

sound educational works. We once asked a learned Professor of the University of Christiania, why he did not publish a work on a particular branch of scientific knowledge for which he was celebrated. Having carefully expectorated on the carpet, a habit quite as common in Norway as it is in America, he said, "My countrymen would not buy such a book, they are too poor." "But surely," we replied, "you have enough love of science to publish a work of the kind at your own expense; besides, there is the honour of the thing." Our learned friend shrugged his shoulders in a deprecating manner, and changed the subject of conversation.

An attempt is being made in Norway to bring back the ancient language of the people, but, hitherto, without much success. It is a very difficult thing to change the language of a people. It would be a much more praiseworthy undertaking to try and establish a national literature. At any rate, the learned men of the country might be encouraged by grants of money from the Storthing, to publish their works. The experiment would, no doubt, succeed.

The present Norwegian language is identical with the Danish, with some slight difference of pronunciation. Many of its words resemble the English, which is not surprising when we consider that the

ancient Norse and the Anglo-Saxon are branches of the same tongue. In fact, an Englishman may almost make himself understood in country places in Norway, especially if he talks very "broad," for instance, like a Yorkshireman or Scotchman. A Scotchman finds himself much at home in this country; the scenery is much like what is to be seen in his native land, the language bears a close affinity to his own, and Norway is, equally with Scotland, the "land of cakes."

When the ancient Norse disappeared from the cities, it still remained among the people in the valleys and mountains, and even to this day, the Norwegian peasants in many districts speak a language of their own. "Give me the ballads of a country," said a well-known author, "and I will tell you what they are." Now, the Norwegians possess a collection of national ballads in the ancient Norse, which have been preserved in Thelemarken through all the changes of time and language. These old songs have been published, and exhibit the Norseman in his true character, as a brave, hardy, and self-relying man.

The people of this country profess a great partiality for English literature, and this taste is, no doubt, encouraged by the poverty of their own. Most educated Norwegians read Shakespeare, Milton,

and Goldsmith, as well as the works of our best novelists. They also understand the English language well, but, singularly enough, few speak it with a correct accent. Most of the English newspapers and periodicals may be found at Christiania, while every town of any importance in the country has its own newspaper. Two weekly papers are published at Hammerfest in Finmark. As we have said before, many words in the Norwegian language resemble our own, especially North country and Scotch words. Thus the Norwegian word *bravt*, has a meaning very similar to that of the Scotch word "braw." The Norwegian *kirke*, or "church," reminds one of the Scotch "kirk." The following phrases are similar in their construction to the same in English: *god morgen*, "good morning;" *god aften*, "good evening;" *giv mig middays mad*, "give me dinner," literally, "the midday's meal;" *giv mig kaffee, sukker, og melk*, "give me coffee, sugar, and milk." It would take up too much of our space to give a detailed list of words which resemble our own in the Norwegian language; suffice it to say, that the people of this country in the rural districts, are quick and intelligent, and soon discover what a traveller requires, especially if their wits are sharpened by what Dominie Sampson would call a con-si-der-a-ti-on. The grammar of the Norwegian language is simple enough in its

construction. The position of the definite and indefinite article is, at first, puzzling to foreigners, but they soon surmount that and all other difficulties. In the pronunciation of the language, *d* is mute before *st*, as in *bedst*, "best," pronounced exactly as the English word; *e* is mute at the end of a syllable, as in *gaae*, "to go," which is again pronounced like the English word, for *aa* in Norwegian are pronounced like *o* in cold; *e*, at the end of a word of more than one syllable, is sounded, as in *döende*, "dying;" *g* is mute before *j*, as in *gjerne*, "willingly." If no adjective precedes the noun, the definite article is placed at the end of it. This gives a very grotesque sound to some words, as for example, the University is called *Universitetet*, the definite article *et* ending the word instead of preceding it. During the last Danish war, English readers of Danish newspapers' titles were much perplexed by the Danish papers being called *Morgen-bladet* and *Dag-bladet*. Like the English, the Norwegians use the nominative, the possessive, and the objective cases. Nouns change their terminations only in the nominative and possessive cases. The objective is always the same as the nominative. In fact, the grammar of the language is so simple in every respect, that it only requires a little practice and perseverance to enable any one to speak it correctly, and the English

scholar who is acquainted with German will soon master the Norwegian pronunciation.

The following is a brief history of the eminent literary men of Norway, who flourished before its separation from Denmark in 1814.

Ludwig Holberg, the celebrated play-writer for the Danish stage, was a native of Bergen in Norway. He wrote in 1711, and his countrymen are justly proud of him, although obliged to acknowledge that he was educated at Copenhagen. He was misanthropical and melancholy, which was strange, considering that as a comic writer he is unsurpassed, and his farces to this day "set the house in a roar." His life reminds one forcibly of poor Liston, who in the height of his fame was consumed with melancholy, and when, without giving his name, he applied to a physician, was advised to "go and see Liston, and if he can't cure you, no one will." "But," replied the disconsolate actor, "I am Liston himself."

Those who read Holberg's writings expect to hear that he was cheerful and witty in society, forgetting that the greatest talkers are, by no means, the most intellectual. Holberg was dull and absent in the company of all but his most intimate friends, and detested hero-worship. Not only was he the most popular writer of the day in his native as well

as in his adopted country, but his reputation has extended to others, and his plays are as popular as ever in Denmark and Norway.

Another Norwegian who has enriched the literature of Denmark was Johan Hermann Wessell, who flourished about the middle of the eighteenth century. He wrote many comic poems, and one or two popular comedies. His comic poem of "Peder Paars" is best known. The Norwegians are very partial to his writings; for, although a grave people, they have a quick sense of the ludicrous, and a small joke will go a great way with them.

Among Norwegian worthies of former days we must not omit to mention Heinrick Steffens, the poet and novelist, who was born at Stavanger, on the west coast of Norway, in 1778. His writings are well known in Germany; in fact, he was, although a Norwegian by birth, a professor in a German University, and wrote in the German language. He left Norway in early youth, and never returned to it.

Niels Treschow, an author of some note, wrote in the present century. He was a native of Drammen, a small town in Norway, and published several works on Philosophy, as well as one on Logic. His works on Metaphysics are the class-books of his

native country. He held some peculiar notions concerning the origin of man. He asserted that the primary condition of man was not a very limited one; and that, in the first stages of his organisation, man was not a monkey, but some species of marine animal, probably a seal. Treschow published all his works at Copenhagen, for the simple reason, we suppose, that in his day no one in Norway was of sufficient note to publish for him.

In addition to the above literary worthies, we may mention that Eilschow, the philologist, and Wolff, the philosopher, were natives of Norway; and if we add to the above the names of Storm, Pram, Zitlitz, Bjernegaard, and Sorensen, we have a list of the literary men of note, Norwegians by birth, who wrote before 1814.

Since 1814, up to the present time, Norway has produced many eminent literary men. Keilhau has written on the geology of his native land. Blytt's "Botanical Excursions in the Dovrefjeld" are interesting and instructive. Rasch and Esmark have done much to acquaint the people with the natural history of the country. Daa has published works on Philology, and Conradi and Voss have added much to the scientific knowledge of the peculiar diseases of their countrymen. Some years ago

Norway gave birth to a promising poet whose name was Heinrick Wergeland. His writings became at once popular, and a promising career was before him; but consumption, the fell destroyer of many poets, carried him off at a very early age.

We must not forget to mention among the literary men of Norway of the present day, Munch and Hanstein. The former was a voluminous writer on history and other subjects, but he died in his prime, while on a visit to Rome, three or four years ago. His loss was much felt, and, as a mark of respect, the Storthing granted his widow a pension. Hanstein, the astronomer, is now getting into the "sere and yellow leaf;" but when a young man he was well known all over Europe. We cannot end this chapter better than by relating the following characteristic anecdote of him:—When the great eclipse of the sun in 1851 was just due, Hanstein and his assistant were anxiously waiting in the Observatory at Christiania. The hand of the clock was just about to mark the appointed time when the eclipse ought to have commenced. Perhaps the clock was not quite right; at any rate, the assistant remarked to Hanstein, "The time is come, but not the eclipse." "If," said the Professor, "the eclipse does not begin at the appointed time the world will

be at an end." This was not very pleasant information for the doubting assistant; but the laws of Nature never err, and as Hanstein spoke, a little dark segment was seen to creep over the sun. The eclipse had commenced.

CHAPTER XVII.

GEOGRAPHICAL DIVISIONS OF NORWAY—THE PRINCIPAL TOWNS OF NORWAY—THE FORMER AND PRESENT CAPITAL—THE POPULATION—THE CENSUS—EMIGRATION—THE PRINCIPAL MOUNTAIN RANGES—THE HIGHEST MOUNTAIN IN NORWAY—VEGETATION ON THE MOUNTAINS—A MOUNTAIN OF FELSPAR—A GRAND PROSPECT—THE GLACIERS—THE PASS OF NYSTUEN—A STRANGE REASON FOR THE DESTRUCTION OF THE CHURCH—SNŒHATTEN—ROMSDALHORN—AN ADVENTURESOME BLACKSMITH—THE PASS OF KRINGLEN—AN AFFECTING INCIDENT—THE LAKES OF NORWAY.

Norway is divided into five stifts, or provinces; which are subdivided into nineteen amts, or counties.

The stifts are—Christians, Christiansand, Bergen, Throndjem or Drontheim, and Tromsö. The amts are—Akershus, which includes Christiania, the capital, Smaalane, Hedemarken, Christians, Buskerud, Jarlsberg and Laurvig, Bratsberg, Nedenæs and Robugdelaget, Lister and Mandal, Stavanger, South Bergenhus, with the town of Bergen, North Bergenhus, Romsdal, North and South Throndjem, Nordland, and Finmark. The chief towns of Norway are—Christiania, the capital; Throndjem, Bergen, Frederikstad, Stavanger, Laurvig, Mandal, Christiansand, Christiansund, Drammen, Tromsö,

and Hammerfest. The wide and fertile district of Thelemarken, which is famous in Norway for the wealth and peculiar customs of its people, is partly in Christiansand stift and partly in the Christians stift. In old geographies, Bergen is said to be the chief town; but this can hardly have been the case, for, before Christiania became the capital city, that distinction was due to Throndjem, better known in England as Drontheim. Even to this day the kings of Norway are always crowned at Throndjem.

Norway is a thinly-populated country, although the number of its inhabitants has more than doubled during the last century and a half.

The following was the population of each amt at the last census, which was taken in 1855 :—

Akershus, with Christiania	127,770
Smaalane	84,416
Hedemarken	101,394
Christians	115,149
Buskerud	90,343
Jarlsberg and Laurvig	73,223
Bratsberg	76,546
Nedenæs and Robugdelaget	59,112
Lister and Mandal	67,370
Stavanger	91,539
South Bergenhus, with Bergen	129,275
North Bergenhus	81,496
Romsdal	90,283
South Throndjem	96,318
North Throndjem	73,571
Nordland	77,587
Finmark	54,655
	1,490,047

It is interesting to observe by the above table that the population decreases as we get into the northern parts of the country. The two amts of Akershus and South Bergenhus contain the largest population, as they include the important towns of Christiania and Bergen.

The census in Norway is now taken once in every ten years. The whole population of the country has varied as follows during the last century and a half:—

1719	723,141
1801	883,038
1815	885,431
1825	1,051,518
1835	1,194,827
1845	1,328,471
1855	1,490,047

Thus it will be seen that the population has increased at every census, but even the last mentioned is a small population for so large a country as Norway. And yet the Norwegians are partial to emigration. From 1845 to 1860, no less than 115,000, or the population of a whole amt, emigrated to America. This taste for emigrating appears to arise from a love of change and restless habits. There is no necessity for it.

Norway is justly celebrated for her mountain scenery. The principal mountain ranges are the Dovre-fjeld, the Horungerne-fjeld, the Fille-fjeld,

the Hardanger-fjeld, the Gousta-fjeld, the Sogne-fjeld, and the Lange-fjeld. These extensive ranges of mountains run from north to south. It was for a long time a matter of dispute as to which was the highest mountain in Norway. Snœhätten, in the Dovre-fjeld, was for a long time supposed to be so; then to Skagstol-Tind, in the Horungerne-fjeld, was assigned the pre-eminence; but it is now stated, on unquestionable authority, that the Gallo-pigen, in the Horungerne-fjeld, is the highest mountain peak in this country. Its height is about 9,000 feet above the level of the sea.

The summits of many of the mountains of Norway are covered with perpetual snow, while the traveller who is bold enough to venture over them meets with almost every change of temperature from the time that he starts from the valleys, rich in every kind of vegetation. Some of these mountains are barren wastes, on which there are no signs of vegetation; others are fertile, and afford excellent pasture in summer for the cattle which are driven to them.

The traveller who approaches the heights of Stalheim will see a strange and peculiar sight. It is the prospect of the mountains of Jordalsmeten, which are destitute of vegetation, and are composed of glittering felspar, which causes them to be mistaken at a distance for mountains of snow. They

rise to a height of more than 3,000 feet from the valley of Nærodal. It is a grand and indescribable sight to look at the huge masses of greyish rock, at the roaring waterfalls rushing madly down the sides of the mountains, or hurling themselves over the cliffs, while in the distance are seen the dark forests, to remind the spectator that beyond are habitable regions. It must have been some mighty convulsion of nature which opened a cleft in the mountains, and formed a deep ravine, blocked up on either side by huge and fantastic rocks. It is said that the light of the sun seldom penetrates the ravine, and the only daylight is a kind of gray dawn, which is certainly by no means enlivening. Here and there huge masses of rock are to be seen which have mouldered under the influence of the elements, and have dropped into the ravine.

The Justedal glaciers are the most interesting, perhaps, in Norway. They stretch away for a distance of sixty miles, and are about nine miles in breadth. The glaciers penetrate into the cultivated parts of the country nearest to the upper part of the Justedal, and here the glaciers are generally visited by travellers as being easiest of access. Towards the summit the mountain is separated into several peaks, whose tops are quite bare, while the lower part of the mountain is covered with per-

petual snow. These enormous masses of ice and snow cover a surface of several square miles, and often hurl their dreadful avalanches unpleasantly near to the inhabited country. The mountains in the west of Norway are not so high as those that are farther north; but they are much steeper, while the fjords are narrower. On the extensive snow-fields of the Hardanger mountains, lakes are to be seen which are covered with ice even in the hottest part of summer—a peculiar and interesting sight to the traveller.

A little below the summit of the pass of the Fille-fjeld is Nystuen. The pass is 3,100 feet above the level of the sea, and as the birch grows higher, the sides of this pass are covered with it. Near, at Land, was a small church, dedicated to St. Thomas, at which a service was annually performed by a clergyman who attended for the purpose. It is said that it was necessary to destroy the church, for the people attended the annual service from all parts, and indulged at the same time in such drunken orgies, that the whole country round was scandalised. This would seem a strange reason for destroying a church.

Snœhätten, for a long time supposed to be the highest mountain in Norway, rises from the low-lands of the Dovre-fjeld, and has always been a

favourite resort for travellers. At its base three fertile valleys meet, which contain some of the finest scenery in the country. The wild reindeer are frequently to be met with on this mountain and in its vicinity.

Although the Norwegian mountains are much lower than the Alps, they quite equal the latter in grandeur. Some of them are rugged and barren highlands; others are immense peaks, which seem to rise from the sea, to reach up to the regions of perpetual ice and snow; others are immense collections of torn, jagged, and bare rocks.

While on this subject, we may mention a peculiar mountain which rises in the valley of Romsdal, and is called Romsdalhorn. It takes its name from a high and pointed peak which resembles a horn. It was long considered inaccessible, but at length an adventurous blacksmith succeeded in gaining the summit, where he erected a cairn of stones as a visible proof of his success, which is still to be seen at a great distance. At the foot of the horn there is a cleft in the rock which is called St. Olaf's Sword, which the patron saint is said to have made with his sword, and which produced a stream of water when he and his soldiers were perishing of thirst. In this neighbourhood is the celebrated pass of Kringlen, ever memorable in the history of

Norway for a battle which took place there about two hundred and fifty years ago, between a Scotch regiment under Colonel Sinclair and some Norwegian peasants. This Scotch regiment was in the service of the King of Sweden, who was then engaged in war with Norway. Sinclair landed in the Romsdal-fjord with the intention of marching through the uplands of Norway, across to the frontiers of Sweden. It was a bold, but foolish attempt for a single regiment to endeavour to march through a hostile country, and it was attended with fatal consequences. The Norwegian peasants assembled to the number of five hundred, and, scaling the heights, cast down large stones and trunks of trees on the devoted heads of the invaders as they attempted to get through the Kringlen Pass. The Scotchmen became entangled in the pass, and while in a state of confusion from the sudden attack, the Norwegians fell upon them, and put them all to the sword. The most affecting incident in the affair is this:—A Norwegian lady in the neighbourhood, hearing that Lady Sinclair was with her husband, sent her own lover to protect her from insult; but Lady Sinclair, mistaking his intentions, drew a pistol from her bosom, and shot him on the spot.

Having said something of the mountains, let

us now give a brief account of the lakes in Norway.

Lake Mjösen, the largest lake in the country, is about ninety English miles in length, by about seven miles in breadth. It is connected with the Glommen river by the Vormen river. It is a fine sheet of water, and is said to resemble Lake Como in Italy. It has a well-cultivated island, called Helgö, or Holy Island, in one part of it. The land round it lies low, but rises in gentle slopes. Minde is the first station for the steam-boats which ply on the lake, and run to Lillehammer, at its extremity. The lake itself is about forty miles from Christiania, and is reached by the railway which runs to Eidsvold. Lake Fæmun, in Österdalen, is about fifty-six miles long, and one mile broad. The scenery round it is very picturesque, while the slopes are higher than round Lake Mjösen.

Lake Tindsö is one of the most remarkable lakes in Norway, and is situated in Thelemarken amidst the most charming scenery. There is often something sad and depressing in the stillness and solitude of lake scenery, and this is especially the case on the shores of Tindsö. The sides of the mountain, which enclose the lake on all sides, run down to the water's edge, and there are only one or two places where a boat can land. The peasants point out a place where

some years ago a bear, having lost its footing, fell into the lake. The unlucky animal swam up and down looking for a landing place, but in vain, until it became exhausted, and was drowned. In another part the traveller has his attention drawn to a heap of mossy rocks with a sort of hollow in them, where, once upon a time, during a severe storm on the lake, a clergyman was glad to take shelter, where he remained for three days without food. The lake is thirty miles long and about three broad. Lake Ekern, one of the most considerable of the inland seas of Norway in the lowlands of the country, is distant but a few miles from the small, but thriving town of Drammen, and is surrounded on all sides by well-cultivated lands. The iron works of Eidsfos are situated in the neighbourhood. Near this lake is the beautiful valley of Eker, one of the most fertile in the whole of Norway.

Lake Öieren in Nedre-Romerike is about twenty-eight miles long, and is connected with the river Glommen. It is celebrated for its picturesque scenery.

There are other small lakes in Norway which are hardly worth mentioning. We may add, however, that a lake in Valders is remarkable for being 3,000 feet above the level of the sea.

CHAPTER XVIII.

THE WATERFALLS OF NORWAY—THE RJUKANDFOS—ITS HEIGHT—ITS DESCRIPTION BY A NORWEGIAN POET—THE MARISTIEN—THE HONEFOS—ANCIENT KINGS OF NORWAY—A BELOVED SOVEREIGN—CHARLES XII. OF SWEDEN—A BRAVE CLERGYMAN'S WIFE—KROGLEVEN—THE SARPSFOS—ITS HEIGHT—THE POWER OF WATER OVER STONE—AN AFFECTING INCIDENT—THE VORINGSFOS—ITS HEIGHT—ITS DESCRIPTION—THE RIVERS OF NORWAY—THE FJORDS—THE WEST COAST OF NORWAY—NAMES OF THE PRINCIPAL FJORDS.

THE striking features of Norwegian scenery are its forests, fjelds, and fjords, as well as some of its magnificent waterfalls. The Norwegian word for waterfall is *fos*.

The Rjukandfos, or Reeking Waterfall, is formed by the river Maan, which rises in Lake Mjösvand, in the northern part of Thelemarken, and falls from the higher lands into the deep and picturesque valley of Vestfjordalen. This mighty and sublime cascade precipitates itself over a perpendicular rock, some 800 feet high. Opposite to the waterfall is a projecting platform of rock, from whence the falling waters may be seen in all their beauty. The follow-

ing is an abbreviated description of the Rjukandfos from the pen of a Norwegian poet, A. Munch :—

"We sate a long while on the side of the mountain where the turf, deeply marked with footprints, shows the beginning of Maristien, and allowed the sublime sight to fill us with a kind of joyful terror. From this high resting-place the eye could plunge 600 feet into the boiling cauldron, or fly across the chasm to the beginning of the cataract, where the silvery column of water in uninterrupted succession rushes forth from the dark abyss in the yawning rocks, and glides with the falling wreaths of spray half down the interior of the cauldron; for farther, no human eye can penetrate, as the clouds of watery mist rise to about the middle of the fall, and completely fill up the interior of the space. It seems indeed as if the spirit of the mountain, in order to protect this his inmost and most secret laboratory had rendered it inaccessible from all sides. Not only is the interior space defended by rocks as sharp as the edge of a knife, and blocked up by the thundering spray, so that no living being could breathe there, or approach it without being dashed to pieces, but the more spacious amphitheatre of rocks, forming, as it were, the entrance hall of the grand scene, is almost inaccessible to the foot of man, and there are dark legends of hairbrained adventurers who have

climbed down to the water's edge, barely to escape with life.

"As we with fixed looks again and again gazed on the mountain of spray continually, and without interruption gliding down into the abyss; and now and then the slanting rays of the setting sun through the dark shadows of the rocky cleft fell on the myriads of watery particles, changing them into as many shining gems, whilst the stunning noise of the cataract, hissing and thundering, shook the air above our heads, and we saw large birds shrieking fly over the roaring chasm, in always narrower circles, as if they were going to be engulfed in its eddies; we, too, were seized by that strange desire which in such places lures men into the abyss. We felt as if some unseen power were lifting up our feet from the ground and drawing our heads towards the deep, as if a thousand flattering, luring, and unceasing voices called us from the wreaths of spray in the cauldron, whispering confidentially 'that there was rest and balmy sleep to be found in their depth for our busy, burning thoughts;' and yet at the same time we felt ourselves seized by unspeakable horror, which called the paleness of death on our cheek, and made us involuntarily grasp the nearest objects with spasmodic violence. It was the terrible phantom of giddiness which stepped near us, and looked into

our souls with its unfathomable, maddening glances. Whoever has him for a companion on the Maristien is lost without hope. He would entice us thither; the walk over the smooth face of the rock from the birch-tree to the solitary fir in the middle of the path seemed so short, so easy to accomplish, and vanity whispered to us, 'to have been near the Rjukandfos without crossing Maristien was to have been at Rome without visiting St. Peter's.' But already at the first examining step on the dangerous pathway, where there are no longer any shrubs hiding the abyss below, and the eye hovering over the steep rocky wall slanting towards the falls, finds nowhere a resting-place, already there the dreadful companion stood beside us, trying to seize us, and pointing with mocking to the abyss below. But as yet we were not so entirely in his power as not to be able to free ourselves by a strong exertion of our will, and we abandoned the walk across the Maristien."

The above is a good description of the Rjukandfos, making every allowance for the heated imagination of the poet, working on a nervous temperament. We may explain that the Maristien is a dangerous footpath winding round one of the sides of the chasm into which the cascade falls, and which requires a strong nerve and a steady head to cross, but which few English travellers would visit without over-

coming. The Hönefos is another celebrated waterfall near Klækken, on the road from Christiania to Bergen. This part of Norway is famous for the deeds of some of its ancient kings. One of these kings, Sigurd Hjort, was once attacked by thirty men at one time, twelve of whom he slew with his own hand, besides mortally wounding their leader, before he himself was killed. Another, Halfdan the Black, was so much beloved that when he died four provinces disputed the honour of possessing his dead body, until they agreed at length to divide it into four parts, each of which was buried in one of the four provinces. Sigurd Syr, King of Ringerige, is also said to have educated St. Olaf.

When Charles XII., King of Sweden, besieged the castle of Agershus, at Christiania, he sent a detachment of Swedish cavalry to plunder the silver mines of Kongsberg; but Anna Colbjörnsen, the clergyman's wife, detained the Swedes near the place until the arrival of some Norwegian dragoons, who put a new face on the matter, and all the Swedes were either killed or taken prisoners. It is said that when the Swedish Colonel heard, as he supposed, the sound of approaching horse, and was about to lead forth his men, he was lulled into security by his intrepid hostess, who informed him that the noise he heard was the Hönefos. The Swedish officer was

only made aware of his mistake when he found himself taken prisoner.

In the same part of the country is Krogleven, a delightful excursion from Christiania. The road to it skirts the Christiania fjord, and affords picturesque views of the bay and its numerous islands. After traversing for a considerable time an extremely monotonous road, the traveller suddenly arrives at the *Klev*, where a magnificent view unexpectedly bursts upon his sight, which is doubly pleasing after the dulness of the first part of the way. This is the fertile district of Ringerige, with the Tirifjord lake in the distance. The *Klev* is a perpendicular descent between rocks covered with pines. To the right of the road is a fine view called the "View of the Queen," and another is called the "View of the King," and is considered even finer than the first, as it is bounded in the distance by the high mountains of Thelemarken. Sunrise or sunset is the best time for viewing the scene, when the lofty pyramids of the Gousta-fjeld are easily distinguished, their summits covered with perpetual snow.

The traveller may obtain a sight of both views by leaving Christiania by about the middle of a summer's day; he will then arrive in time to see the sun go down, the surrounding clouds tinged with most extraordinary colours in this northern

latitude; then, by passing the night at the "Klevs-tuen," he will be ready to see the sun rise next morning.

The Sarpsfos is another fine waterfall in Norway. It is near the town of Sarpsborg, on the river Glommen. Although the cataract is only 70 feet high, it is remarkable for the great body of water which falls from it. It is caused by the river Glommen, which is the most rapid and extensive in this country. The river having worked its way through and over the granite rocks, which impeded its way to the sea, is an interesting example of the power of water over stone. Having attacked and partly forced its way through, and partly undermined the rocks, it split them into huge layers, and now triumphantly rushes through and over them. The current above the fall is so rapid that it is not safe to cross over within a certain distance of it. An affecting story is related of a peasant who attempted to cross in a boat above the fall with his betrothed. Having, however, approached too near the current, the boat was gradually drawn into destruction, while the unhappy lovers stood up, clasped in each other's arms, and waved a final adieu to their friends on the shore. To prevent any more accidents of this kind, a handsome suspension-bridge was erected over the fall in 1854.

The Vöringsfos is one of the grandest and loftiest

waterfalls, not only in Norway, but even in Europe. It is supposed to be considerably more than 900 feet in height. To give an adequate description of the fall itself is impossible; it must be seen to be appreciated. Imagine yourself on the brink of a perpendicular chasm, the opposite barrier of rock being so near that it would appear as if you could throw a stone across; while so great is the depth of the cauldron of boiling waters, that all the objects in the bottom seem to be seething and disappearing to come again and again instantly into view. Picture to yourself a height more than twice that of St. Paul's Cathedral, and a rapid river precipitating itself perpendicularly from that height, and you have a faint notion of the immensity and sublimity of the spectacle. At the summit of the fall, a few rugged pines cling to the scanty soil, and here the spectator may stand and look into a depth of nearly a thousand feet, into which a mass of water, of the colour of the snow from whence it derives its source, falls with a most awful noise, bedewing everything in its vicinity with a whitish spray, and making the beholder feel as if he saw before him the embodiment of the spirit of all waters. It is, indeed, a grand and impressive sight, which will not be soon forgotten.

For the information of travellers, we may mention that the Vöringsfos is approached from a branch of

the Hardanger fjord, in the southern Bergen district. It is on the direct road from Christiania to Bergen." In the northern Bergen district is the Feigumfos, a waterfall some 700 feet high, which is well worth a visit.

Norway may be well called the country of rivers and waterfalls. The rivers are not merely sluggish streams, but impetuous and headlong bodies of water, working their way through rocks of solid granite, over stupendous precipices, and rushing rapidly towards the open sea; whilst on their banks, and worked by their waters, are numberless corn and saw mills. Then the scenery through which they flow may almost be said to be unsurpassed for its magnificent and savage grandeur. The waterfalls are many of them of great height, as we have said before, while the greater part are distinguished for the thunders of their waters, reverberating through the air surrounding them, as well as for the boldness of their scenery. The basins of some of these falls are surrounded by high cliffs, which are well wooded, the trees having their roots in the crevices of the rocks; hanging, some of them, over the foaming cataract, where their foliage is kept in constant and luxuriant freshness by the perpetual spray arising from the falling waters.

Again, the fjords of Norway are most peculiar,

and must be seen to be properly understood. They are in no respect like ordinary bays, but are more like numerous lakes with broad channels of water leading to them. They are connected together, and have one common opening to the sea. The scenery round these fjords is also rendered extremely picturesque by the number of small islands which are situated in various parts of them. Some of these islands are pretty large, and well wooded; some are inhabited, and some are not. The singular nooks and corners on the coast of Norway, where the sea penetrates many miles into the land and forms these fjords, are very perplexing to the traveller. In fact, the way across them can only be performed by water, for in some parts it would require a long day's journey to cross these fjords by going from one point of land to another on foot; the same end being attained by going by boat on the water in a few minutes. The channels are most erratic in their course, and many of the islands have their foliage reaching down to the water's edge, while the trees feather the water. It is very possible that in the early ages of the world these fjords and their islands were formed by some mighty convulsion of nature, which opened the land by the coast and admitted the waters. The most remarkable scenery is to be seen on the west coast of Norway, the whole of which may be said to be inter-

sected by fjords and the channels leading to them. The Helgenas Sund, which forms a part of the Hardangen-fjord, stretches upwards of 100 miles into the land, and forms different scenes, which appear in all their savage and picturesque beauty. The silent expanse of water, surrounded on all sides by towering hills, all of them being different in shape, cast a strange sadness and solemnity over the scene.

The principal fjords in Norway are the Christiania-fjord, the Hardanger-fjord, the Sogne-fjord, the Throndjem-fjord, and, in the far north, the West-fjord and the Tana-fjord.

CHAPTER XIX.

THE VALLEYS OF NORWAY—GUDBRANDSDALEN—SÆTERSDALEN—PINE BARK FOR BREAD—A PECULIAR GARMENT—A HAPPY AND CONTENTED PEOPLE—HALLINGDAL—STRANGE CUSTOMS—THE PARSON AND THE JUMPER—A FEAT OF STRENGTH—A HIGH JUMP—AMICABLE ENCOUNTERS—HITTERDAL—GOOD ROADS—A GLOOMY PROSPECT—TISTEDALEN—FREDERICKSTEEN—THE VALLEYS OF THELEMARKEN—THE GUULDAL—CLARKE'S DESCRIPTION OF IT—CHRISTIANSAND—THE STATION FOR THE NORWEGIAN NAVY—DROBAK—EIDSVOLD-BAKKEN—THE THANA-FJORD—THE NORTH CAPE.

ALTHOUGH it must be confessed that there are large tracts of land in Norway which cannot be cultivated, it must not be supposed that all is barrenness. Many of the valleys in this country are very fertile, and, so far as beauty of scenery is concerned, they may even vie with Switzerland.

The valley of Gudbrandsdalen, which is watered by the river Glommen, is said to be the finest in Norway. It extends for a distance of 150 miles, and has some pretty scenery in it.

The valley of Sætersdalen is thirty miles in length, and is known for the primitive customs of the people. The winter here is often so severe that it prevents

the crops from being gathered in, when the poor suffer great privations. It is in this district that pine-bark is often ground up with the barley-meal to eke out the scanty provisions. The fact of the pine-bark being thus used in seasons of distress, has given occasion for the statement that some poor people in Norway live on it, instead of bread. But life could not be sustained for any time on the bark of the pine alone. The destruction of the harvest in some parts of Sætersdalen has occasionally driven the poor people into the neighbouring district of Thelemarken, where, so report says, they have not always met with a welcome reception. The people of Sætersdalen are primitive in their dress, manners, and language. Their dialect is peculiar for Norway, and they speak a language much less harsh than the ancient Norse, and which is said to be something like English. The females wear a singular garment, called a "tjeld," which is said to resemble a Scotch plaid, so that some affirm they are of Scotch extraction. The peasantry live in their high mountains, forgetting and forgotten by the world. They are a happy and contented race, and have few cares, unless Providence afflicts them with a season of scarcity. Pine knots are burnt instead of candles in this part, the roots or lower parts of the pine being used, where the combustible matter has settled. These pine

knots are stuck in the wall, and give a good light; but they burn very quickly, and require, therefore, to be frequently replaced. The peasants on the coast burn oil, which they extract from the dolphin and other oleaginous kinds of fish.

Hallingdal is another well-known valley in Norway, and is rather more than 100 English miles from Christiania. The peasantry of this district are peculiar in their habits. They are fond of dancing and fighting. The men are so nimble of foot, that when they dance they pirouette and caper so high that they touch the ceiling with one foot.

A story is told of a Hallingdal man, who entered a church during the performance of Divine service. Walking up the aisle of the church, he stood a moment in front of the communion table, and then, turning a somersault, he sprang over the communion rails and alighted on the table. The officiating clergyman, who was renowned for his great strength, seized the offender by the neck, and hurled him back again among the people, where he remained for some time insensible. Now, the Norwegians are very fond of witnessing feats of strength, and the clergyman in question was ever afterwards much esteemed. We once witnessed a remarkable feat performed by a soldier, a Hallingdal man, in the garrison at Christiania. A brother soldier held up his cap as

high in the air as he could, and the Hallingdal man, taking a sudden leap, knocked the cap out of the hand of the other with his right foot.

The men of Hallingdal are said to have a strange and barbarous custom when in drink. Being well primed with finkel, they draw their short knives, and pointing them to each other, they inquire in an amicable way, "How far will you go?" A certain portion of each knife is then measured off on each side, and the remainder of the blades are carefully bound round with cloth, so that the knives cannot penetrate beyond a certain distance. All present then set to work and stab and slash each other in all directions. Sometimes these encounters end fatally, but a little blood-letting does none of the parties any harm. It may be asked if these strange combats arise from a natural taste for shedding blood. It is said not to be so, but that the custom has been handed down from father to son, for many generations, and that any Hallingdal man who refused to fight when challenged would be branded as a coward.

Hitterdal is another valley which is not only celebrated for the peculiarity of its people, and the romantic beauty of its scenery, but also for some of its mountain roads, which do credit to the skill and ingenuity of Norwegian engineers. These roads are

often constructed by walls being built round the mountain sides, and have awful precipices on the right hand. Far below the Galderne, on one of these roads, the river Lærdal rushes with thundering noise along its rocky bed. Enormous boulders of rock which have fallen down from the sides of the mountain, bear witness to the effects of time, or to the power of the elements. The traveller suddenly finds himself hemmed in on all sides by rocky precipices, where there is no visible outlet, where the sun seldom penetrates, and a horrible gloom pervades everywhere. Suddenly the road opens, and a pleasant country comes into view, which is more than usually agreeable as a contrast to the dreary route just passed.

Tistedalen is a little valley celebrated for its lovely scenery. It is surrounded on all sides by green hills, and the land is watered by a small but rapid river; several cotton factories, ironworks, and saw-mills, are on its banks, and give employment to a happy and contented little colony of working people. The fortress of Fredericksteen, where Charles XII. of Sweden was killed in 1718, is in the neighbourhood. Travellers have declared the scenery of this valley to be as fine as any in Europe.

Some of the most beautiful and fertile valleys in Norway are to be met with in Thelemarken. Here

some of the most delightful and picturesque scenery in Norway is to be found. The Thelemarken farmers are also prosperous, and among them the ancient hospitality of Norway, for which it was at one time so famous, is still to be met with. They cultivate their own lands, are independent, therefore, of landlords, obey the laws, and have few cares.

Every variety of scenery is to be seen in Thelemarken. Here there are lofty snow-capped mountains, extensive forests, fertile valleys, thundering cataracts, large lakes, and rapid rivers.

The Guuldal is another beautiful valley in Norway, and is celebrated for the traditions of its people, which afford much valuable information in arriving at the early history of the country. It was frequently the scene of battles during the wars with Sweden, when the inhabitants suffered much from the ravages of the enemy.

The following is Dr. Clarke's description of this valley, which we should mention is in the Throndjem district. "From Melhuus to Leer, Fess, and Soknæs, the road meanders through close surrounding precipices, amidst bold and abrupt mountains, embosoming the waters of the Guul. Between Melhuus and Leer, we were delighted with the beauties of the country, and especially with the elegance of a bridge

constructed of the trunks of fir-trees, of one arch; of which there are many in Norway, of surpassing magnitude and boldness of design, cast across the most rapid cataracts. There is nothing in all Switzerland to surpass the grandeur of the prospects between Soknæs and Hoff."

We have now given the reader some idea of the romantic beauties of Norwegian scenery; let us now describe a few places of interest in different parts of the country.

Christiansand.—This town stands on a flat and sandy tongue of land in the South of Norway, and possesses great advantages of position for commerce. It has no beauties in itself. The streets are dirty and badly paved; its houses are of wood, painted in bright colours, and in dry summer weather, when the wind is fresh, the air is filled with sand. The entrance to the harbour is interesting from the high barren rocks that surround it on all sides, and give a certain rugged grandeur to the scene. It is the first specimen which the English traveller generally gets of Norwegian scenery, and, in this respect, it does not altogether disappoint him. The town is prosperous, and many of its inhabitants are rich. In the seventeenth century, the rich commercial district of Stavanger was included in Christiansand, so that many taxes were exacted from the province

for the benefit of the town, a curious instance of commercial injustice. The scenery up the fjord from Christiansand to Christiania is extremely picturesque in some parts.

Horten.—This is a small town on the Christiania fjord, which has been the station for the Norwegian navy since this country was separated from Denmark.

About half way up the Christiania fjord from the sea is Drobak, a small town built on the Straits of Drobak. Here the fjord is very narrow, only about a thousand yards across; and on a large rock in this narrow passage is Oscarsborg, a fortress which is supposed to be impregnable, and which defends the approach to Christiania from the sea. This fortress could, doubtless, render the passage of a hostile fleet very difficult, but by no means impossible.

Eidsvold-bakken.—This is a place near Eidsvold, where in ancient times the "Thing," or Parliament, was held. Here flows the river Vormen, which joins Lake Mjösen with the Glommen. To Eidsvold-bakken comes the timber from Hedemarken, Thoten, and Southern Gudbrandsdalen, whence it is now conveyed by rail to Christiania, to be sent to other countries.

Kongsvinger.—Leaving Christiania by the railway, the traveller arrives at Lille Strommens, which

is a junction for a branch line leading to Kongsvinger, celebrated for its delightful scenery. In its vicinity is a castle, the scene of two engagements which occurred between the Norwegians and Swedes in 1808 and 1814, when, according to Norwegian accounts, the Swedes suffered a defeat on both occasions. By a singular coincidence, the Swedes were commanded at both battles by the same luckless general.

The Tana-fjord is a deep and broad arm of the sea, on the east coast of Finmark, where the water, even during the most severe winters, remains unfrozen. It receives the waters of the river Thana, or Tana, which for a long distance forms the boundary between Norwegian and Russian Lapland. The Lapps visit the Tana-fjord in summer, not only to let their reindeer get a sniff of the sea air, but in order also that they may drink of the salt water; otherwise these useful animals would pine away and die.

The North Cape.—This is the highest promontory on the northern shores of Magerö, or the Lean Island, so called from its barrenness, and is the most northern point in Europe. In reality, a headland called Nordkyn, rising some miles farther to the eastward, is the most northern point; but as it lies low, while the North Cape is 950 feet high, the

latter will always be considered the farthest northern point of Europe.

The North Cape is not a Norwegian appellation, but it most likely received its name from the sailors, probably from England, who passed it on their way to Archangel. The rock forming the promontory is perfectly level and smooth on the summit. The prospect is peculiarly desolate. Immense rocks, violent tempests, ice and snow, are its chief characteristics; while the numerous sea-fowl shrieking dismally as they fly in circles round the Cape itself, make up a dreary scene, near to which the traveller will not linger.

The steamer which leaves Hammerfest for Archangel lands visitors to the North Cape at Vardö, in East Finmark.

Reindeer, ermine, and hares are the only animals to be found on Magerö.

CHAPTER XX.

HISTORY OF NORWAY FROM 1319—THE SALIQUE LAW—THE JUNCTION OF NORWAY WITH SWEDEN—DISSIMILAR FEELINGS OF THE TWO NATIONS—PREVENTION OF A CIVIL WAR—THE UNION OF SWEDEN, NORWAY, AND DENMARK—THE TREATY OF CALMAR—GUSTAVUS VASA—ABDICATION OF GUSTAVUS IV., KING OF SWEDEN—MARSHAL BERNADOTTE—COMPACT BETWEEN THE CROWN PRINCE OF SWEDEN, AND THE EMPEROR OF RUSSIA—PERSECUTION OF THE PRESS—OSCAR I.—THE PRESENT KING OF SWEDEN AND NORWAY—THE QUEEN—THE NORWEGIAN CONSTITUTION—DESIGNS OF RUSSIA.

In the year 1319, Haakon V., King of Norway, died, leaving no son, but several daughters. Now, as the law of this country is that no woman can ascend the throne, the ancient dynasty which had reigned over the kingdom since the 9th century, suddenly came to an end. When Haakon V. died and left no heir to the crown, according to the ancient law of succession, Magnus, son of Haakon's elder daughter Ingeborg, and her husband Erik, King of Sweden, became King of Norway; and being at the same time King of Sweden, the two countries were, for the first time, united under the same ruler. King Magnus was still a child of only five years of age, so that each

kingdom was governed by a Regent. Although care was taken that the interests of each country should receive proper attention, the political feelings of the time were not sufficiently advanced, nor the general relations of the two countries sufficiently cordial, to prevent the misapprehension that each, in its turn, was neglected by its rulers. This is not surprising when we consider that, even in those early days, the dispositions and tastes of the two nations were very dissimilar. Although joined by nature, ranges of mountains only separating them, and speaking an almost identical language, they had very little in common. In this emergency it happened that King Magnus had two sons, so it was soon settled that his elder son should be declared heir to the Swedish crown, while the younger should receive that of Norway, under the title of Haakon VI. This was a fortunate arrangement, and, in all probability, prevented a civil war. Thus the union of the two countries was dissolved in 1355, when Haakon VI. became King of Norway.

Although the union of Sweden and Norway had lasted for only a few years, it served, doubtless, to pave the way for the much more comprehensive union which was effected in 1397, when Queen Margaret united the three Scandinavian kingdoms of Sweden, Norway, and Denmark under her own

rule. This union took place in this manner:—King Haakon VI. of Norway married Margaret, only child of King Waldemar of Denmark, and their only son Olaf succeeded to the crowns of Norway and Denmark. Queen Margaret was a strong-minded and clever woman, who has been called the Semiramis of the North. Having outlived her husband and son, she inherited the two thrones, and siding with the dissatisfied Swedes, who had risen against their own sovereign, Albert of Mecklenburg, she was unanimously elected Queen of Sweden, thus uniting the three countries under her sway. This is a pretty clear proof that the Salique law is not always just. The union of Sweden, Norway, and Denmark, of which we have just spoken, was made by the famous treaty of Calmar. The successors of Margaret, who had none of her genius, were German princes, who possessed as little power and influence over their people as German princes have in the present day. They oppressed the three countries, and Sweden and Norway suffered especially from the tyranny of their kings of German extraction. The Swedes were more warlike than the Norwegians, and frequently rebelled, until at length they threw off the yoke, under Gustavus Vasa, and thus became separated from Norway and Denmark. It was especially

under the rule of Christian II. of Denmark, a monster of iniquity, that Sweden suffered. The tyrant was assisted in his atrocious designs by the Archbishop of Upsal, Primate of Sweden, who was as fond of shedding blood as his master. On a certain day the chief magistrate of Stockholm, the senators, and several bishops, were assembled, when Christian and the Archbishop made their appearance, and caused them all to be put to death. Thus the chief men in the kingdom were cut off by what has been called in Sweden ever since, the "Bath of Blood." Then it was that Gustavus Vasa, a prince descended from the ancient Swedish kings, determined to free his country from the yoke of Christian. He had been for a long time concealed in the mountains and forests of Dalecarlia, where he was obliged to work for his living in the copper mines. Here he received intelligence of the "Bath of Blood," and, after many extraordinary escapes from the soldiers of Christian, he collected an army, attacked the tyrant, and his myrmidon the Archbishop, drove them from Sweden, and was unanimously elected their sovereign by the grateful people.

With Norway it was very different. Weakened by various causes, and her ancient dynasty extinct, Norway made but feeble efforts to regain her liberty. She had the inclination, but unlike Sweden, did not find

the man to set her free, but remained united to Denmark until the reign of King Frederick VI., in the beginning of 1814.

In the year 1809, Gustavus IV., King of Sweden, was compelled to abdicate, when he was succeeded by his uncle Carl XIII. This last king being childless, and Carl Augustus of Holstein-Augustenburg, the heir chosen by the Swedish Diet, having died suddenly in 1810, it was necessary to choose another heir to the Swedish throne. The choice fell upon Bernadotte, a Field Marshal in the French army, and Prince of Pontecorvo. He was proclaimed Crown Prince by the Swedish Diet, August 21st, 1810, on condition that he embraced the communion of Augsburg, that is to say, the religion of the Lutheran Church. Now, what was the reason that a French Marshal should be proclaimed heir to the crown of Sweden? The answer is simple. The Swedes supposed that a man of so high a military reputation as Bernadotte, and, moreover, who had some influence with Napoleon Bonaparte, would be able to add to the boundaries of their country. In this, however, they were disappointed. Another reason for their choice was this. In 1804, Napoleon sent Bernadotte to command the French army in Hanover, where the Marshal's behaviour was so marked by kindness, and moderation to his enemies,

that it gave him a character for clemency and good feeling in Europe, which was remembered in his favour when the Swedes were looking out for a future king. The far-sighted Napoleon was averse to the arrangement, for he knew Bernadotte well, and suspected that if he had it in his power, he would, if elected to the Swedish crown, join some other sovereign against France. The suspicion was just. When war broke out between France and Russia, the Crown Prince of Sweden had an interview with the Emperor of Russia at Abo, in Finland, when an arrangement was made by which it was agreed that if Sweden joined Russia against France, Norway should be detached from Denmark, and be united to Sweden. The Norwegians did not appear to be particularly well pleased with the arrangement, and in 1814, they proceeded to elect Prince Christian Frederick of Denmark as their sovereign. When it became known that Norway declined the union with Sweden, and had chosen a Danish Prince to be its king, a Swedish army, commanded by him who had been once a French marshal, was put in motion for the frontier. Affairs began to look serious for Norway, when the Norwegians thought fit to resign themselves to their fate, and the Storthing agreed to acknowledge Carl XIII. of Sweden as their sovereign. In 1818, Carl XIII. died, and was

succeeded by Bernadotte under the title of Carl XIV. When this king began to reign, he thought fit to persecute the press, which made him very unpopular, so much so, that ominous forebodings arose that his son would not succeed him, but it is certain that during the twenty-six years of his reign, the country prospered, although Finland, which was added to Russia in the reign of Gustavus Adolphus, was not regained by Carl XIV.

Carl XIV. died in 1844, and was succeeded by his son Oscar I. This king was popular, and his memory is still revered by his people. His queen was much liked, and she is still very popular, especially in Norway. Oscar I. was succeeded by his son, the present sovereign, Carl. XV., who married a princess of the Netherlands. The only issue is a daughter, and as she is excluded from the throne by the Salique law, the next heir to the throne is Prince Oscar, the brother of the present king. An attempt was made in the Swedish Diet, in 1862, to do away with the Salique law, and to proclaim the Princess Amelia, the only daughter of the present king, his successor, but it did not succeed. People are generally wedded to old prejudices, and as Prince Oscar is very popular, in Norway, as well as in Sweden, it is considered safer to look to him as the successor of the present

sovereign. Prince Oscar has several children of his own.

Carl XV. is a tall and very handsome man, unquestionably the most handsome sovereign in Europe. He is affable in his manner, mixes freely with his people, and is of course very popular. He takes great delight in military affairs, and is fond of playing at soldiers. He is said to be ambitious, and no doubt he would like to increase the boundaries of his kingdom. The Queen is deservedly much liked by the people, and is an amiable and unaffected woman. Speaking of the Queen, a Norwegian gentleman once observed to us, "When the Queen confers a favour on any person, she behaves as if the favour were conferred on herself. It is a pleasure to her to do an act of kindness."

It is strange that although Norway was treated by Denmark as a sort of outer province, which was not even considered worthy of possessing a seat of learning of its own, yet the Norwegians still appear to prefer Denmark to Sweden. We suppose this arises from the obstinacy of human nature, but it is a great mistake, and a very peculiar one, for Norway dates her freedom from her last union with Sweden. The people of this happy country have now a greater degree of liberty than any other country, with the single exception of England. It must be confessed

that its constitution has had a trial of not more than half a century, but it appears to work well, and will no doubt continue to do so, unless the people abuse their privileges.

Instead of entertaining feelings of petty jealousy and pique against Sweden, the Norwegians have only to guard their own freedom. A war between the two countries would have lamentable results, as it would throw them both at the feet of Russia.

From the position and natural advantages of the country, Norway has little to fear from an invasion. Every one of her mountains and high hills could, if necessary, be turned into a place of defence; such is not the case with Sweden, which is, comparatively speaking, a level country, and, therefore, more open to an attack. But in this last respect, Sweden has nothing to fear, for an attack on her by Norway would be without an object. Were Sweden really disposed to attack Norway for the purpose of depriving her of some of her liberty, it would be by a *coup-de-main*, but the Norwegians are too shrewd, and, moreover, too suspicious a people to be taken unawares. We think it by no means unlikely that in the event of any future European war, Russia might restore Finland to Sweden, on condition that she was at liberty to take Finmark from Norway. Russia covets Finmark, so that she may have ports

free from ice in winter for her fleets in the North Sea, and it is probable she only waits her opportunity to take possession. It behoves Norway, therefore, to cultivate more friendly feelings towards the Western powers than she does at present. After all, her only enemy is Russia.

It is by no means unlikely that, eventually, a Scandinavian kingdom may be formed by another union of Sweden, Norway, and Denmark. We have hinted that Denmark is much more popular in Norway than Sweden, and in the event of a junction of the three kingdoms, it is quite certain that the King of Denmark would be the sovereign. And this is the more likely, as a brave and hardy race like the Danish, will hardly rest contented within their present limits. Such an arrangement as we have mentioned ought to be satisfactory to England, as it would be the best check to the ambition of Russia in the North of Europe.

CHAPTER XXI.

NORWEGIAN LAPLAND—A LAPP'S TENT—ITS STRENGTH—A LAPP'S BED—COOKING UTENSILS—A LAPP'S BABY—ITS CRADLE—A SMOKY DWELLING—LAPP COSTUMES—REINDEER HARNESS—THE LAPP'S BOOTS—HIS FONDNESS FOR TOBACCO—TOBACCO POUCH—A PIPE CLEANER—DRINKING CUPS—HUMILITY OF THE LAPPS—THEIR CHARACTER—FEMALE SMOKERS—A THICK COAT—A KNIFE BELT—SILVER TASSELS—A WEALTHY LAPP—MASTER AND SERVANTS—REINDEER DOGS—FOOD OF THE LAPPS—THEIR HOSPITALITY.

LAPLAND is divided into three parts, viz., Norwegian, Swedish, and Russian Lapland. It is of the first of these we propose to give a brief account.

Finmark, or Norwegian Lapland, has a severe climate, but a hardy and enterprising people. The Lapps live in tents, which are roomy and well made. The tent itself is composed of a coarse kind of sail-cloth, and is held up by two curved poles, with a thick pole or rafter across it. The poles are so strong that it would be impossible for a very high wind to blow down the tent; in fact we hung with all our weight from the rafter or cross pole of a Lapp tent without any perceptible effect.

Having selected a suitable place for his tent, the

Lapp proceeds to remove the snow; which done, he drives the poles of the tent into the ground, and stretches the canvas over them. Then he throws a quantity of birch twigs on the bare ground, on which the reindeer skins are placed, which serve for both bed and covering. The birch twigs make a bed almost as elastic as a mattress. The bed made of these birch twigs is kept in its place by thick and rounded pieces of wood six inches wide, which serve also for seats, on which these small people squat down. On the ground in the middle of the tent are placed round stones, ranged in a circle, and which serve for the fire-place. Over this simple fire-place, and hanging from the rafter across the top of the tent, is a long iron rod with several notches in it, and a broad hook at the end, which can be raised or lowered as is necessary, and which serves to hold the cooking utensils, which consist of iron and copper pots. The Lapps stand round one of these large pots when they eat, and help themselves to the food smoking hot.

The prettiest article in a Lapp's tent is the tiny cradle for his infant. The little bed is made of exceedingly fine moss, as soft as velvet, and is covered with a miniature quilt made out of a hare's skin, to keep the baby warm. The cradle is covered on the outside with green baize, ornamented

with bright scarlet binding. A long string is fastened round this infant's receptacle, so that at night it can be hung from a peg to keep it out of harm's way, or, when the parents are travelling, it can be suspended from the branch of a tree. The cradle is portable, and as the Lapp baby is a tiny little mortal, and, even when full grown, will be a diminutive biped, the cradle is made very small, and is slung across the shoulders of the mother when travelling. Two or three strings of glass beads of various colours are placed near the child's head as a plaything. The Lapp mother is fond of her child, and the Lapp *père* is an affectionate husband and father. In fact, these restless, rambling people have agreeable traits of character which would be creditable to more civilised nations. The Lapp wife is attentive to her husband's comfort and wants, and when he is "drunk and incapable," which, alas! is too often the case, she will either get drunk too, to keep him company, or, if sober, will watch by his side to see that no harm happens to him. The Lapp is honest, and, in that respect, differs from the gipsy, who is quite the reverse.

The smoke from the fire inside the Lapp's tent finds its way out through a large hole in the top; but this makes the tent by no means a pleasant place when the fire is burning; it has the advantage,

however, of keeping out the myriads of gnats which swarm round the tent in summer.

It must not be supposed that all the Lapps live in comfortable tents; such is not the case. We are acquainted with an enterprising gentleman who once resided with some Lapps, who, in the severest part of winter, had nothing but the canopy of heaven for a covering, They did not take the trouble of pitching tents, but lay down on the hard frozen snow at night, where they slept soundly, and without any injurious effects, covering themselves with their reindeer skins. The Lapp is naturally fond of gay colours; he mostly affects blue, scarlet, and yellow. On ordinary occasions the man wears a dress of coarse, blue woollen cloth, trimmed with yellow, the cuffs being edged with scarlet. The woman wears a dress of the same material, and of the same striking colours; but, in addition, she has an apron of divers colours, embroidered with different coloured threads, made of the sinews of the reindeer. The man's cap is made of scarlet cloth, fringed with a broad strip of marten's fur. The woman wears a cap similar to that worn in Poland, which was probably introduced into Norwegian Lapland from Russia. Some of the women wear silver tassels on their caps, which gives them rather a jaunty appearance. A few of them wear gloves and

socks of white wool, coarse but warm; but in general only a little hay is placed in the short boot. In winter the Lapp wears a thick fur coat, the hair of which is cut very close, and is worn next the skin. This coat is called in the Lapp language *svaltja*. When the winter is very severe two fur coats are worn. The trousers are made of reindeer leather, and are fastened at the bottom with scarlet garters, embroidered with white reindeer thread. The men wear a small belt for the knife, which is always carried, and this belt is sometimes ornamented with silver, but more commonly with tin.

The Lapps appear to know how to tan, for their harness is made of tanned reindeer skin, and they wear short leather boots of the same material, which fit well. The women wear in winter a very pretty boot turned up at the toe, and made of reindeer skin with the fur on. They are said to be quite waterproof.

The Lapp is fond of tobacco, and is as particular about the cleanliness of his pipe as any Oxford undergraduate. We have seen one of their tobacco pouches, with its appendages. The pouch itself is made of reindeer skin, and attached to it is a pipe-cleaner, which is made of a bird's bill, and is as pliable and strong as whalebone. The sheath, or case of the pipe-cleaner is made of the shank bone of

a swan. The drinking cups, plates, and dishes are made of birch wood, while the spoons are made of reindeer horn. Knives and forks are not used by this simple people. Very pretty bracelets, fancy baskets, and other articles, are made of the roots of the birch, which seem to undergo some kind of preparation, and are worked up as fine as hair. Although the Lapps are generally nomads, wandering from place to place with their herds of reindeer, there are a few places on the coast of Finmark, where they have fixed places of abode, and subsist chiefly by fishing. They hold but little intercourse with the Norwegians residing near them, and it very seldom happens that a Lapp marries away from his own people. It is not often that he can be enticed inside a dwelling-house; and when he is he does not sit on a chair like other people, but squats on the floor. The reason he assigns for this strange conduct is, that he does not consider himself worthy to sit on a chair in the presence of any but his own people. This humility does not appear to be very genuine, for a Lapp has about as much liking for a chair as a Turk has. The Lapp is honest in his dealings, and inoffensive in his manners. It is his best policy to be so, for he knows well that he belongs to a despised race, and that he would be made very uncomfortable if he rendered himself

objectionable to his Norwegian neighbours. These small folks are, however, at times extremely vindictive. As a proof of this, we may mention the following fact. Some years ago several convicts who were working in chains on the roads in the North of Norway, succeeded in effecting their escape, and concealed themselves in the fjelds in Norwegian Lapland. There they subsisted by killing and eating the tame reindeer of certain Lapps. The little people soon discovered their loss, and following up the traces of the unfortunate thieves like bloodhounds, they killed the whole of them. Their bleached bones were afterwards discovered and buried. Some Lapps are rich, and possess from one to two thousand head of tame reindeer. We have heard of one wealthy Lapp who is the owner of ten thousand reindeer. This man differs in no respect from his fellows; he dresses in the same way, and bears no outward sign of riches. When the dinner, which consists of soup and reindeer venison, is ready, he stands by the huge copper pan, and his wife, children, and servants stand round him in a circle. The master then dips in his spoon, and helps himself first to the soup and meat, and when he has had enough, the others do the same. When an unusually nice and fat piece of venison is taken out of the pot by one of the servants, it is gravely put back

again for the master, should he be disposed to take it. This man has as many as forty reindeer dogs to watch and drive home the deer. These poor animals are badly fed, and have to depend for their food on the bones of the reindeer that are thrown to them, or to the licking out of the pots. On remarking to a Norwegian friend that it was a shame to half starve such useful animals; "So it is," replied he, "but the only cleaning the pots of the Lapp gets is by being licked by his dogs, and he keeps them hungry for the purpose!"

The food of the Lapps is not often varied. Tea is quite an unknown beverage among them; sometimes, but not often, they get inferior coffee, and occasionally *fläd brod*, or flat barley cakes; but such things are considered as luxuries, and are only brought forth on special occasions. Reindeer venison and soup, as well as the milk of the animal, are what the Lapps mostly subsist on. Sometimes they catch and eat fish, especially salt-water fish, when they are near the sea-coast. They appear to thrive on this peculiar kind of diet, for they are unusually free from sickness and disease. They live to a good old age, and the aged women of the race are famous in Norway for their remarkable ugliness.

The Lapps are great epicures in reindeer venison, and prefer the saddle of the animal, where there is

plenty of succulent fat, which makes rich soup. They generally sell the other parts of the animal to the Norwegians with whom they come in contact. They have a peculiar way of slaughtering the reindeer. A sharp knife is thrust into the back of the animal's head, which divides the spinal marrow from the brain, and an instantaneous death, without pain, is the result. Immediately the reindeer falls dead the knife is thrust into the heart, and thus the blood is found in the stomach.

Although the Lapps are by no means partial to strangers, and avoid them when possible, they are hospitable enough to travellers who fall in with them on their journeys. A Norwegian friend once resided with some Lapps for three weeks. They boarded and lodged him without payment, and were delighted when he presented them with a small quantity of tobacco and brandy on taking his departure.

CHAPTER XXII.

THE ENGLISH TRAVELLERS AND THEIR LAPP GUIDE—A BALD HEAD—ASTONISHMENT OF THE LAPP—A SICK TRAVELLER AMONG THE LAPPS—SUPERSTITIOUS FEELINGS—A BAD OMEN—SPILLED MILK—REINDEER CHEESE—FROZEN REINDEER CREAM—THE TAME REINDEER—ITS UTILITY—A LAPP LADY—REINDEER HARNESS—THE SLEDGE—VICIOUS TEMPER OF THE REINDEER—ITS ENEMIES—MILKING THE REINDEER—THE LASSO—FOOD OF THE REINDEER—RELIGION AMONG THE LAPPS—A SCENE IN CHURCH.

Two English travellers were making an excursion through Norwegian Lapland, accompanied by a Lapp guide: it was summer time, and the day was extremely hot and oppressive; so, having to make their way over some high mountains, they sat down on a good-sized stone to rest. The Lapp guide stood at a respectful distance, but being inquisitive, as his people generally are, he kept his eyes fixed on the Englishmen to observe what they were doing. One of the travellers happened to wear a wig, and wishing to cool his head he removed it, as well as his hat. On seeing this, to him, extraordinary proceeding, the Lapp stood for a moment spell-bound—he had never seen such a thing as a wig before. He

then beat his hands on his breast, gave a most unearthly howl, and subsided into silence. He made no remark, and the travellers proceeded on their way; but the Lapp could not be persuaded, on any account, to go near the Englishman who wore a wig.

An English merchant residing in Norway was once travelling on business in Lapland, towards the end of autumn, and when winter appeared, by unmistakable signs, to be near at hand. The traveller was suddenly taken ill on his journey, and was, consequently, in a very unpleasant position, away from all civilised society as he was, and, in fact, far distant from any kind of dwelling sufficiently comfortable for an invalid. In this predicament he was glad to fall in with some wandering Lapps, who kindly took him in. The Englishman lay for more than a week in a state of exhaustion and sickness inside of a Lapp tent. His bed was made in the usual manner, of the twigs of the birch, while the only covering was reindeer skins; blankets and sheets were, of course, out of the question. The Lapps, however, in their rough way, treated the sick man with the greatest kindness and attention. The food was the most trying part of the affair, as there was nothing to eat but reindeer venison, bread of any description was not to be had, and there was nothing to drink but reindeer milk, which is ex-

tremely indigestible to those who are unaccustomed to it. Luckily, our traveller had a little brandy and a few English biscuits with him. When convalescent, the Englishman remained a few days with his kind friends, in order to study their manners and customs. Breakfast consisted of a large potful of reindeer milk, to which each person helped himself with a spoon. The same spoon was used by all in turn; but, as the traveller was a guest, he was allowed the privilege of helping himself before the other hungry occupants of the tent did so. The dinner consisted of reindeer venison and soup, and all helped themselves from the same iron pan and with the same spoon. The supper consisted of the milk of the reindeer, and sometimes a piece of reindeer cheese.

The Lapps are very superstitious, and pay great attention to good and bad omens. On one occasion our English traveller was supping, as usual, on reindeer milk, when he happened to drop a little of it on the ground. This was a bad omen, and the Lapps present began to grin, to show their teeth, tear their hair, dance about, and exhibit every imaginable sign of perturbation and annoyance. At length the oldest man present gravely stepped forward, stooped down, and covered the spilled milk with a handful of earth which he had brought in

from outside the tent. The spilled milk and earth which covered it were then gravely scooped up with the hand, carefully conveyed to the entrance of the tent, and scattered to the four winds. The Lapps were then satisfied, and continued their meal.

The Lapps make a coarse kind of cheese from their reindeer milk. It is in shape like a flat cake, particularly nasty in taste, and of anything but a pleasant smell. The little people are, however, very fond of it. Frozen reindeer cream, pounded in a mortar and eaten with preserved fruit, is delicious. The best preserve of the kind is made from a wild berry, and is called in the north of Sweden the *agar-bar*, or ground berry. It has the flavour of a raspberry and strawberry mixed.

We naturally associate the wandering Lapp with his reindeer. This useful animal furnishes its master with food; fur coats are made from its skin, as well as excellent leather; spoons and other articles are made from its horns; while the only household gods that the poor Lapp possesses are made from the bones, sinews, or muscles of the same serviceable creature. The reindeer draws his master's sledge, and carries all his master's worldly goods. The nerves and sinews of the animal are dried, then softened in water, and made into an article resembling flax. Of this flax an article is made as fine as

cotton. The weaving apparatus looks like a large white comb, and is made of the frontal horns of the reindeer. The hide of the reindeer is tanned, and makes excellent harness, boots, and other things.

The Lapp lady wears a case of reindeer leather hanging from a girdle round her waist, at one end of which is a leather thimble, and in the centre a receptacle for needles, covered with a movable sheath of brass. The girdle itself is made of solid silver, generally gilt, ornamented with engravings of roses and forget-me-nots. This latter article is really a work of art, and would not be despised by a lady of fashion.

The Lapp has invariably a weakness for all kinds of bright colours. The harness of his reindeer is ornamented with scarlet cloth, embroidered artistically with the hair of the deer dyed black for the purpose, and the two colours form a pleasing contrast. In mentioning the harness, we speak of the collar which goes round the animal's neck, and to which the reins are fastened. The initials of the owner's name are worked on the same scarlet collar with black thread. The reindeer is attached to the sledge by a single leather strap, and the reins are very strong, and are made of reindeer leather. The travelling sledge, called, in the Lapp language, *Raido-geris*, is made of birch wood, and is in shape

something like a long box, pointed at the end. It does not run on two slides, like the ordinary sledge, but on a kind of wide keel. It travels with incredible swiftness over the snow. Another sledge, but covered in at the top, is used for transporting the baggage—such as the tent and cooking utensils. When travelling, two circular boxes, in shape like large tambourines, are slung across the back of the reindeer that draws the second sledge, and are used for the conveyance of the smaller articles—such as the drinking-cups, spoons, and other small things. When a colony of Lapps is moving from one place to another, their numerous sledges passing over the snow have a very pretty effect. This is especially the case when a great number of sledges, drawn by reindeer, are passing over a broad sheet of frozen water. The sledges; the reindeer, with their scarlet and black housings; the Lapps, with their wives and children; and the numbers of dogs running at the top of their speed, render the sight a most novel and interesting one.

The tame reindeer is by no means an amiable animal. It is naturally wild, and when drawing the sledge the Lapp driver has very little control over it. It often becomes restive, and instead of pursuing its course, suddenly comes to a stoppage, and, turning round, coolly attacks its driver with its

horns. In this predicament, the Lapp turns the sledge completely over, and conceals himself under it. The reindeer then pokes at the sledge with its horns, but injures itself more than its master. When the animal has expended its wrath in this manner, and has had enough of it, the Lapp coolly gets out, sets the sledge on its keel again, takes the reins in hand once more, and continues his journey as if nothing had happened. If the reindeer is too quick in its attack, the Lapp has to depend for safety on his thick fur coats, which cannot be easily penetrated by the deer's horns, especially as, in order to prevent accidents, the horns are filed at their points. Like the wild reindeer, the tame species has many enemies, and the bear, the wolf, and the glutton, prey on the poor creatures. The wolf and glutton are most destructive to them, and will destroy as many as thirty or forty in a single night. When the wild reindeer is pursued by the wolf or glutton, it makes off at its utmost speed, and often gets clear away. The tame reindeer is neither so bold nor so powerful an animal as the wild, and when attacked often loses its courage, and then falls an easy prey to its rapacious adversary. Sometimes, however, instinct teaches the poor creature to seek protection near its master's tent, when the cowardly wolf will not approach it.

The reindeer does not submit quietly to be milked, but is restive and ill-tempered under the operation, and does not take kindly to it at all. Each animal yields a very small quantity of milk, from a pint to rather more. When the milking time is come, the reindeer are driven, with the assistance of dogs, into an enclosure formed of low birch-trees. The Lapps catch each animal that has to be milked with a lasso, in the throwing of which they are very expert. A ridiculous scene is sometimes witnessed, when a reindeer that has been caught by a lasso drags its master at its heels. The Lapp has no control over the animal, but has to follow, at a headlong speed, round and round the enclosure, until man and beast are both tired out. The Lapp takes the matter philosophically, and when he has recovered his wind, does not think for a moment of punishing the poor dumb brute that has caused him so much unnecessary fatigue.

The tame reindeer feeds principally on various kinds of lichens, and in summer is driven to the fjelds to search for them. In winter it finds the same food under the snow, in searching for which it is greatly assisted by its frontal horns, which are palmated, and protrude over the forehead. When out grazing on the fjelds, the reindeer are kept together by regular watchers, who are assisted by

dogs." This must be a life of great hardship, as the men must be out during all weathers. It is said, however, that they are rather partial to it than otherwise. In winter the reindeer are pastured in the low grounds, and do not go to the mountains.

It has been asserted by some writers that the Lapps have no religious feelings, and that they are, in fact, heathens. This is quite a mistake. These singular little people have their churches, in which Divine service is regularly performed by duly qualified clergymen. They are inclined to be fanatical, and would howl and groan during the church service if they were permitted. On one occasion, when some Lapps were assembled in a church, and the clergyman had just ascended the pulpit to preach to them, a Lapp got up and began to hold forth to a select few of his friends. The novelty of the thing pleased the other Lapps present, and they soon deserted the regular clergyman to gather round the "new light." The officials of the church then interfered, and took the preaching Lapp into custody; not, however, before the female Lapps present had attempted a rescue.

Should any English tourists be travelling in the north of Norway, we advise them to visit the Lapps; they will then be enabled to study the habits of a race which is but little known or understood in England.

CHAPTER XXIII.

TRAVELLING IN NORWAY—THE NECESSARY CLOTHING FOR TRAVELLERS—PROVISIONS—THE CARRIOLE—THE NORWEGIAN HORSES—THE POSTBOY—DELAYS ON THE JOURNEY—THE PROPER TIME FOR A START—NORWEGIAN MONEY—LADY TRAVELLERS IN NORWAY—SPORT IN NORWAY—WHERE TO BE FOUND—THE GAME LAWS—THE PRINCIPAL SALMON FISHERIES, WITH THEIR SITUATIONS—HINTS TO TRAVELLERS.

ALTHOUGH an Englishman travelling in Norway will not be impressed with either the politeness or civility of the country people, he will find them simple and honest; while the beauties of Norwegian scenery will amply recompense him for his labour and expense.

Travelling in this country by public conveyance is quite unknown. The rapid stage-coach of England, or the lumbering *diligence* of France, would not be patronised by a people who are poor, and who only travel when the necessities of business compel them. We speak, of course, of the general public; the higher classes are very fond of travelling in foreign countries, not much so in their own, and save all the money they can for the purpose.

The Norwegian *bonde*, or peasant-farmer, travels is light cart—a vehicle on very low wheels—to the nearest town, often at a distance of many miles, in order to sell his butter, cheese, &c. He returns home duly provided with the necessaries for his family which are not grown on his own land: such as coffee, sugar, tea, and some other articles. These visits to the towns are necessarily few and far between, and there are no toll-bars to make the journey more expensive than is necessary. These peasants are a rough and hardy race of people, by no means good-looking, but quiet and inoffensive, unless under the influence of drink, when they quarrel, and frequently fight with their knives. Every male peasant carries a knife in a sheath, which is placed just over the hip. It is surprising that being always armed in this way, their encounters are seldom fatal.

The English tourist in Norway will often have to rough it. In remote districts in Norway it is difficult to get white bread, and sometimes anything fit to eat at all. The common rye bread of the country is almost black, and although it is said to be wholesome, and easy of digestion, it is sour and unpleasant to persons unaccustomed to it. The traveller, therefore, before starting on a journey in this country, should provide himself with cases of preserved meats, and a few pounds of biscuits; but these articles can

now be obtained quite as good at Christiania as in England.

Mr. T. Bennett, who resides in Store Strand Gaden, Christiania, and who is the manager of the Carriole Company there, will furnish the traveller with all that he requires. A carriole and harness can be purchased of Mr. Bennett at a reasonable price; and when the tourist has travelled through Norway, has seen all that he wishes to see, and returns to Christiania on his way home, Mr. Bennett will buy back the carriole, making a fair charge, of course, for its use, wear and tear.

The Norwegian carriole is a singular-looking kind of vehicle. The body is shaped something like a nautilus shell. It has no springs; but as it has very long shafts, the motion is not uncomfortable. It is a very unsociable conveyance, as it only carries one person.

The small Norwegian horses are excellent little animals. They can do almost anything but talk. They are hardy and amazingly sure-footed, and will run down the break-neck, hilly roads of this country at a rattling pace by no means soothing to the nerves of a timid traveller. But they never falter or stumble, and implicit confidence can be placed in them. The horses at each station are furnished by the small farmers of the neighbourhood. Each farmer

in his turn is bound by law to provide the traveller with the requisite number of horses. There is a regular fixed tariff, so that there can be no imposition. The *skydsgut*, or post-boy, accompanies the horses, and stands behind the driver on the carriole. He expects a few pence for drink-money at the end of the stage. If the postboy is inattentive or uncivil, the traveller can enter a formal complaint in the *dagbog*, or day-book, at the post station. If the traveller is anxious to go on his way as fast as possible, he must send a *forbud*, or notice through the general post to the postmaster of each station, for the requisite number of horses, so that there may be no delay on the various stages of the journey. In our opinion this delay is sometimes an advantage, as it affords an opportunity of seeing any object of interest in certain localities, as well as of holding an occasional chat with the natives.

As to the time of starting on a tour in Norway, much will depend on the object in view. The start should not be made sooner than June nor later than August. The former time should be chosen if a visit is intended to the North Cape.

Before leaving the town from which the traveller sets out on his journey, he must take care to procure plenty of small Norwegian coins, in the shape of four, six, and twelve skilling pieces, as the people in

country places have a convenient way of never having change. Norway has no gold coin: the money consists of silver dollars, half dollars, marks, half marks, and skillings. There are paper dollar notes, the most common in use being for one, five, and ten dollars. The one dollar note is white, the five is dark blue, and the ten is of a bright yellow: so they are easily distinguished. The Norwegian specie dollar is worth about 4*s.* 6*d.* English money. The mark contains 24 skillings, and the skilling is worth rather less than the English halfpenny. A little practice will make the traveller acquainted with the Norwegian currency.

We have been sometimes asked if we consider it safe for ladies to travel in Norway. We answer, it is quite safe for them to do so, but not very expedient. If ladies have strong constitutions and good nerves, know how to drive a spirited pony, are not very nice in their eating and drinking, and, above all, can undergo fatigue, they may safely venture to undertake a tour in Norway. But if they do not possess the qualifications we mention, they had much better select a less difficult country. Some kind Norwegian friends of ours were once much scandalised at hearing that certain English ladies were travelling in this country armed with revolvers. Such conduct might be pardonable in Italy, in localities where

brigands abound; but is certainly quite absurd and unnecessary in Norway. The English traveller will at all times find himself quite as safe in this country as in England—perhaps more so.

Norway, as is well known, is a great sporting country. This statement requires, however, to be qualified so far as the word "sport" is literally understood in England. For example, fox-hunting is unknown here; and every Norwegian peasant treats reynard as so much vermin, to be got rid of by steel-traps, poison, or any other unsportsmanlike means. On the other hand, bears may be often met with in Norway, occasionally a lynx; while wolves are common in certain parts. The Norwegian fjelds abound with wild reindeer; but they are difficult to get at, and require an experienced guide who is well acquainted with their habits. The station of Jerkin, in the Dovrefjeld, is about the best for an English sportsman who has a mind to try his luck on the fjelds after reindeer; and if unsuccessful in killing, the healthy exercise and grand scenery will amply recompense him for all his labour.

We have been informed by an ardent Norwegian sportsman that the best general locality for sport is Gudbrandsdalen: here the capercailzie, black-cock, willow grouse (*hjerpe*), white grouse (*rype*), wood-cock, and plenty of hares are to be found.

The game laws in Norway are not very strict; and there is, of course, plenty of poaching during the close season. The elk is only allowed to be killed during the months of August, September, and October, as this noble animal is becoming very scarce. We have, however, seen elk venison for sale in Christiania in the month of November. The reindeer may be killed throughout the year, except in the months of April, May, June, and July. The hare is very common in Norway, and is only preserved from June 1st to August 15th. The hare common to Norway is the *lepus variabilis*, and not the common brown hare which is so plentiful in England. The common rabbit is not found in Norway. The common partridge is occasionally seen in the neighbourhood of Christiania; but the pheasant is unknown. Some of the lakes abound with water-fowl, and good snipe shooting may be had a few miles from Christiania. The coasts, especially in the north, swarm with myriads of sea-fowl. The capercailzie, black-cock, and willow-grouse, or *hjerpe*, are not allowed to be shot from April 1st to August 15th. The partridge can only be shot during the months of September, October, and November. The white grouse, or *rype*, which may be considered the national bird, is not preserved at all, but may be killed throughout the year. All species of water-

fowl are strictly preserved from April 1st to July 1st.

The fine for killing birds during the close season varies from one to three dollars; for killing an elk or reindeer out of season, from ten to forty dollars.

The principal salmon rivers in Norway are the Glommen, which falls into the Christiania fjord, near Frederickstad; the Dram, which flows past the small town of Drammen, and falls into the Christiania fjord; the Logen river, at Laurvig, which abounds with salmon of a very respectable size, and unusually large sea-trout may also be caught there; the Nid, by Arendal, and the Topdal and Torresdal, which fall into the sea near Christiansand, are late, but good rivers; the Mandal, which falls into the Sleeve, about thirty miles S.W. of Christiansand, is a good and early river, and the fish in it are noted for their fine flavour: some very large fish also are taken out of this river. Most of the rivers from Mandal to Stavanger are good, and afford plenty of sport. Going northwards, over the Dovrefjeld, the first river of any importance is the Guul, which falls into the Throndjem fjord. This is a very good river; the Steenkjær, two days' journey north of Throndjem, affords some good sport; the Namsen, about 100 miles from the Steenkjær, is said to be the best

salmon river in Norway. Fish of more than sixty pounds weight are taken out of it occasionally. The best season is from the middle of June to the end of August. Different flies and tackle are required from any other country. The salmon will run out 150 yards of line.

Between the Namsen and Alten there are many good rivers; in fact, it may be said that all the rivers in Norway are good salmon rivers. The Malanger, near Tromsö, is a good river; while the Alten, near Hammerfest, is still better. In this last-named river, a Norwegian friend informs us he has frequently captured fish weighing forty pounds each. In the Tana—a river in East Finmark—fish of a large size are taken; and as the river is remote, no doubt plenty of sport may be had there.

Trout are found in nearly all the rivers and lakes of Norway; and sea-trout of a large size and excellent flavour are caught near Christiansand, Mandal, and Arendal. Char are found in the river Kemi, near Hammerfest, which take the fly.

A few general hints to English travellers and sportsmen in Norway may be serviceable. Guns, ammunition, and fishing tackle should be obtained before starting in England. These articles may now be purchased at Christiania; but they are dear and inferior. As blacksmiths are not common in Nor-

way, the traveller will do well to take with him a few screws and nails, a few leather straps, a hammer, and a pair of pincers, in addition to a few pieces of stout cord. We once saw a party of tourists starting from Christiania with a portable bath, which they had fastened with straps underneath a carriole. They would soon be glad to throw the article away as a nuisance. A small medicine chest might be found useful on a journey in case of accidents.

The tourist in this country should encumber himself with as little baggage as is possible. The less the better, provided there is enough. A change of clothes will, of course, be necessary, and a good water-proof coat is absolutely required; for there is every variety of climate during the summer months in this country. The traveller will at one time be crossing a mountain when it is bitterly cold or rainy; at another, he will be wending his way through a valley where it is oppressively hot. A suit of woollen clothes is, therefore, the best for general wear.

The principal object the traveller should have in view in setting out on a tour in Norway, is to take with him only what he absolutely requires. Should he fall in with hospitable Norwegians on his way and stay with them, they will make every allowance for his soiled, and even ragged, apparel.

The sportsman who intends to try the Namsen,

and other rivers in the north of Norway, should go from Hull by steamer to Bergen. The ordinary traveller will find the route from Hull to Christiania the best. Excellent steamers, commanded by officers in the Norwegian navy, run from Christiania, Bergen, and other towns, to the north.

Messrs. Thomas Wilson, Sons, and Co., despatch a passenger steamer weekly from Hull to Christiansand and Christiania. These boats are well known for their comfortable accommodation and the regularity of their passages. The well-known John Smith, steward of the steamer *Scandinavian*, belonging to Messrs. Wilson, is still in their employ. One hardly knows which to admire most—the constant good temper of this worthy individual during the most severe weather, or his tender solicitude for the comfort of passengers. He has also a fund of useful information for the benefit of inexperienced travellers.

Messrs. Dunkerley and Co., of Hull, despatch a passenger steamer thence every ten days direct to Stavanger and Bergen, on the west coast of Norway. This is a very pleasant and direct way of visiting the Dovrefjeld, and the celebrated Hardanger fjord,

which is said to contain within its limits the finest scenery in Norway.

Messrs. Breslauer and Thomas, of 9, Gracechurch Street, E.C., despatch a passenger steamer direct from London to Christiania, calling at Christiansand, once a fortnight during the season. The chief cabins of these boats contain accommodation for forty first-class passengers. The average passage is fifty-two hours.

Excellent passenger steamers leave Christiania weekly, calling at Christiansand, Stavanger, Bergen, Throndjem (Drontheim), and Hammerfest, for the North Cape. These boats are usually commanded by experienced officers of the Norwegian navy, and have excellent accommodation for passengers. We may also mention that a passenger steamer leaves Christiania weekly for Kiel, by which the English tourist in Norway may return home through Denmark and Germany, and thus vary his journey.

THE END.

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